UNITED CHURCH HERALD

VOL. 2, NO. 13 JUNE 18, 1959

THE WEST IN CRISIS

James P. Warburg

Page 4

FROM THE CO-PRESIDENTS' VIEWPOINT

If I were a pastor or a lay member of a church in the Congregational Christian constituency of the United Church of Christ—particularly if it were somewhere in northeastern United States—I think I would want to be sure that the congregation's budget provided for a regular annual contribution to the Bangor (Maine) Theological Seminary.

And further, I would consider this institution for the training of ministers as one of those most worthy of remembrance in my will.

All that I have read about Bangor, all the personal observations and fellowship I enjoyed on its campus for three days last January have led me to believe that this school is rendering a unique service in training ministers for the United Church of Christ.

That unique service consists of its deliberate orientation and concern in behalf of those men who otherwise might not enter the ministry at all.

They are the men whose resources are extremely limited; those who, by the time they have "felt the call," are burdened with family responsibilities; and those who, older and also of limited resources, have not attended college and can scarcely contemplate the standard four-year college and three-year seminary program.

Especially these older men. During the 1958-59 academic year, for example, of a total enrollment of ninety, only twenty-two students are under 25 years of age, which would approximate the age when men are usually in seminary.

Of the ninety, twenty-six are between 25 and 29 years of age, fifteen are between 30 and 34, fourteen are between 35 and 39, seven are between 40 and 44, three are between 45 and 49, and three are in their fifties.

One of the latter was doubtless referred to last fall when I was visiting Lancaster (Pennsylvania) Theological Seminary. A student introduced himself to me as a Congregational Christian youth, then added: "I understand you will be lecturing at Bangor Seminary in January. You'll meet my father, who is enrolled as a student there."

Bangor's literature refers to the older men as "mature men" and in doing so is not just resorting to a euphemistic promotional gimmick. It is, rather, recognizing that older men may bring with them a richer devotional background, a faith tried in the harsher ordeal of years in the workaday world and a vocational choice of greater depth simply because it involved the discard of a secular occupation in which they had been established for some years.

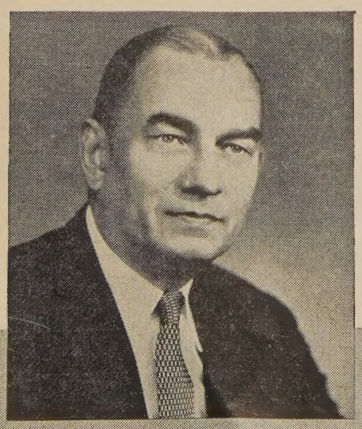
To such men Bangor says in effect: "The desirable minimum training for the Christian ministry is four years in college and three years in seminary and we hope you will persist until you achieve that minimum. But if you really mean business, we'll attempt to give you five years of training that will be considerably better than none at all and better than not having you in the ministry if you have twenty-five or thirty years in which you might be serving the Lord there."

So, in cooperation with the University of Maine and by part-time service of some of the university's faculty, Bangor provides two years of liberal arts college work for those who have had less than that or none, and then three years of standard seminary training, and caps this admittedly less than ideal schedule by encouraging its five-year graduates to try to locate in pastorates near a college or university where eventually they may make up the two college years they still lack.

For Bangor is aware of another existential fact (at long last I've used that premium word "existential"!)—the fact of hundreds upon hundreds of churches without pastors. For many such churches the alternative may be simply that of pastors with less than standard training or no pastors at all.

That simple alternative is clearly illustrated by the fact that during the past academic year fifty-five of Bangor's ninety students were serving as student pastors of ninety parishes throughout the State of Maine. Among these parishes were not only Congregational Christian but Methodist, Baptist, Universalist and Unitarian, and some of them federated or union parishes.

Having served a twenty-two-year campus pastorate in a college and seminary community, my impression of the Bangor students, alumni and faculty whom I met last January, and my reading of various publications of the seminary, lead me to believe that here is a theological school that has not only a notable past since its founding in 1814 but a distinctive and vital service to render in the United Church of Christ.



James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

UNITED CHURCH HERALD

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COVER STORY: Our cover sketch of the Geneva meeting of the foreign policy chiefs of the Western world dramatizes the theme of James P. Warburg's article on page 4.

In developing his theme in the book from which our article is drawn, Mr. Warburg, an eminent commentator on world affairs, sharply scrutinizes Western society and policy—especially American fiscal and foreign policy.

The reader may not agree with all that Mr. Warburg says, but there are few more thought-provoking writers on foreign affairs than the author. He brings to his subject the wisdom of years of observation and thought on economic, political and religious affairs. *The West in Crisis* is the author's twenty-fifth book.

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Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15¢. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 289 Fourth Ave., New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

POSTMASTER: Please send Form 3579 and other correspondence to: UNITED CHURCH HERALD, 1720 Chouteau Ave., St. Louis 3, Missouri.

JAMES P. WARBURG

THE WEST IN CRISIS

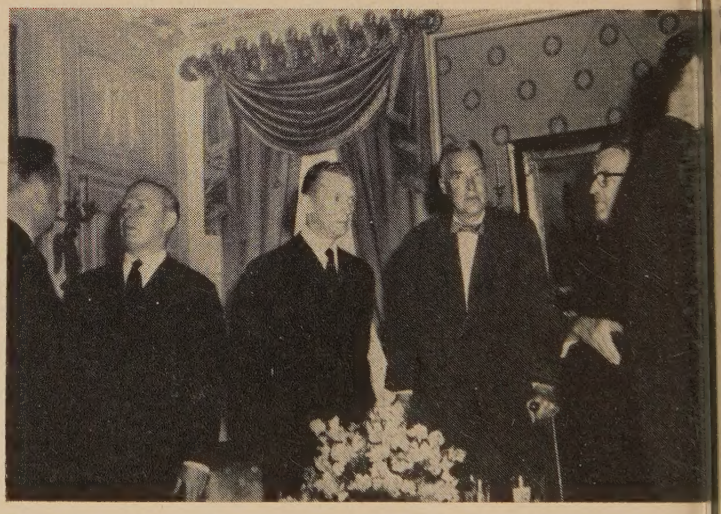
An experienced public servant and writer on political and international affairs takes a look at the precarious state of Western civilization.

YOU AND I belong to that segment of the human family that, for want of a better term, is commonly referred to as "Western Man." This somewhat misleading designation is applied to that small minority of the world's population that first gathered in the eastern Mediterranean basin, spread from there over most of Europe, settled the two Americas, the southern tip of Africa and the antipodes, establishing in these widely separated regions of the earth something of a common way of life that we call "Western civilization."

On Trial

Western Man is accustomed to ascendancy. He thinks of himself as having brought civilization to its highest point. Both his ascendancy and the hypothesis upon which it rests are now on trial.

Racially, there is no such thing as Western Man. The Mediterranean basin was originally populated by peoples of many racial and tribal strains. Over the centuries Western Man has conquered and absorbed, and been conquered and influenced by many other ethnic groups, including Goths, Vandals, African Negroes and American Indians. Western civilization is not a white civilization by any means, but it is strongly permeated by the notion of white supremacy. Because of this notion the community of Western Man is divided within itself and, because of it, the influence of Western civilization has been impaired. If we ask ourselves why the majority of mankind is apparently indifferent to the survival of Western civilization, a part of the answer lies in Western Man's assumption that he is somehow superior to other human beings because of the lighter pigmentation of his skin. But that is not the whole answer. For the past five centuries at least Western Man has dominated the course of world history. Western Man originally acquired his ascendancy because he gained a head start over the rest of mankind in the struggle against his physical environment.



Big Four meet in Geneva: Britain's Lloyd, France's Couve de Murville, U.S.'s Herter, while Russia's Gromyko leaves room.

Western Man's material heritage derived from many earlier Mediterranean civilizations, such as those of the Persians, Egyptians, Phoenicians and, of course, the Greeks and Romans. These peoples were the first to emancipate themselves from the shackles of a primitive nomadic or agricultural subsistence economy, to discover the division of labor, to learn how to trade, to manufacture, to accumulate capital and to achieve mobility over land and sea.

Through his more rapid material progress, Western Man was able to acquire more and more relative military and economic power and also more and more relative knowledge and freedom.

Western Man's spiritual heritage derived from Judaism, from the humanism of the ancient Greeks and from the teachings of Jesus Christ. Judaism gave Western Man the concept of a single, universal God and of a human society based

upon justice under God's law. Greece gave Western Man the belief in the human individual as a rational being and, hence, the concepts of freedom of thought, freedom of expression and political democracy.

Judaism, however, embodied a contradiction between belief in a single, universal God and a religious setting in which that God appeared as the God of only a single, chosen people. Christianity resolved this contradiction by its assertion of the brotherhood of man, from which flowed its teaching of brotherly love, compassion and nonviolent resistance to aggression.

Fratricidal Conflicts

Our civilization has for centuries practiced neither the Jewish teaching of justice under moral law nor the Greek teaching of rational thought and behavior, and least of all the Christian teaching of love, compassion and human brotherhood. Since the birth of Christ, the West has produced no great apostle of nonviolence equivalent to Mahatma Gandhi. Our civilization has spawned crusaders, inquisitors, conquerors and tyrants—Torquemados, Napoleons, Hitlers and Stalins—but not a single great prophet of brotherhood and peace.

The Western world, which we like to think of as "the cradle of civilization," has been the breeding ground of most of the fratricidal conflicts with which the human race has been afflicted for the past two thousand years.

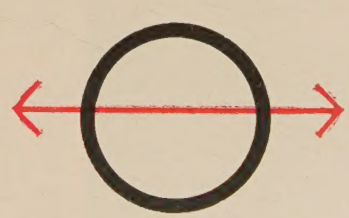
The fatal weaknesses of Western Man have been insatiable acquisitiveness and his inability to live at peace with himself. Both are the products of a materialism insufficiently restrained by humanitarianism and moral sensibility. The component parts of Western society did not unite in order to guide mankind toward progress in peace and justice. They quarreled ceaselessly among each other over their religious dogmas, their possessions and their opportunities for aggrandizement. They fought over the hegemony of Europe, over the ownership of newly discovered parts of the world and, finally, over the domination of the world itself.

In his endless quarrels, Western Man has reached for ever more deadly weapons of murder and destruction. His moral sense has been more and more subordinated to expediency and to false concepts of patriotism. In World War I it was still considered a moral atrocity to bombard an open city with long-range artillery. In World War II scarcely a moral protest was raised against thousand-bomber raids upon sleeping cities.

Today a single plane or missile can carry more destruction than was inflicted by all the air raids of World War II. Every hour of day and night planes or missiles, each carrying this lethal load, are ready at a moment's notice to slay innocent millions and to make the earth uninhabitable for the human race.

Ironically, Western Man, in his materialism unrestrained by moral scruple, has now all but destroyed the foundations of his own supremacy. Insofar as his ascendancy rested upon superior force of arms, he has developed weapons to the point where they have become useless as a means of enforcing his will. To the extent that his power was economic, he has wasted his strength in fratricidal conflict. Where his advantage derived from knowledge and skill not possessed by other peoples, his own inventions have so reduced time and distance as to make the maintenance of his monopoly impossible.

Where Western Man might have gained the respect and admiration of the masses of mankind through empathetic understanding and cooperation, he has undermined his own influence by his selfishness, his callous inhumanity and his failure to live up to the moral standards of the religious beliefs that he so militantly proselytized. Thus Western Man missed his great opportunity to establish what might have been a world leadership based upon consent rather than conquest. In contrast to the materialistic development of Western civilization, most of the great Asian civilizations turned inward, emphasizing man's spiritual development rather than his material progress. Some authorities say that this was due to the inherently different nature of Eastern Man. Others maintain that this view puts the cart before the horse—that Eastern Man turned inward because his harsh physical environment compelled him to seek solace in contemplation. Whatever the original cause, it is a fact that in most Asian societies the study of the past, the observance of family, tribal, caste or religious customs, and the contemplation of man's nature and his relation to the universe have, until very recently, overshadowed the pursuit of material progress. Broadly speaking, Eastern Man has for the past five hundred years been passive and nonaggressive by comparison with Western Man's aggressive activity.



Changing Patterns

Under the impact of the Asian revolution, this pattern is rapidly changing—most markedly in China.

Africa is only a step or two behind Asia. Africa and Asia contain two-thirds of the world's population.

Most students of history would agree that Tsarist Russia belonged to the Western world, even though it had been subjected to Asian influence, and geographically was as much a part of Asia as of Europe. Tsarist Russia was one of the European powers that quarreled among each other for centuries over dynastic rights and territorial possessions; it bore its share of responsibility for World War I. Tsarist Russia's Asian empire was essentially no different from the colonial empire of Britain, except that it was not separated from the mother country by water; part of it had been acquired by conquest and part by Russian settlement of relatively empty Siberian space.

Tsarist Russia was a devoutly Christian country. Its cultural heritage, though not identical with that of Europe, was certainly more like it than like that of its Asian neighbors. But what of Soviet Russia? Karl Marx was a German. *Das Kapital* was written in the British Museum. Communism as now practiced in the Soviet Union is a distorted offshoot of West European socialism. Like socialism it originated as a protest against nineteenth-century capitalism and exploita-

(Continued on page 34)

Mr. Warburg—statesman, financier and author—has written more than twenty books and innumerable pamphlets on major political and economic themes.

This article is an introductory section of a new book, *The West in Crisis*, published June 4 by Doubleday & Company. Photo on page 4 by Keystone Press Agency, New York.

The co-editor, who had the privilege eleven years ago of marrying Mr. Warburg and Joan Melber, a Congregationalist, is happy to welcome the author to the pages of *United Church Herald*. AVM

National Park Ministry for Vacationists

IMOGENE A. MEBANE

TO CONSERVE the scenery, the natural and historic objects and the wildlife . . . for the enjoyment of same . . ." are words from the Congressional act that established the National Park Service in 1916. Since then, rugged mountain areas and verdant forests—now numbering 180 in all—have been serving as vacationlands for millions of visitors each year.

Spiritual Refreshment

These park areas abound not only in scenic wonders, odd and interesting rock and soil formations and wildlife of all types, but they also are conducive to relaxation and recreation in their most constructive forms. Here vacationists find spiritual refreshment, wondering anew at the glories of God's world.

Realizing that these experiences could be influential in leading men to God, religious groups have long sought to hold religious services in the parks. Yosemite National Park was one of the first to have regular services. A church was established there in 1925 and services continue to be held in a small New England-style chapel. Observing the success of the Yosemite church, other parks began similar programs and from this humble beginning has sprung a park ministry that now serves more than one-quarter of a million people annually. This summer services will be held in at least twenty-six national parks from the broad expanses of Big Bend in Texas to the snowy frontier of Mt. McKinley in Alaska.

A service at Mirror Lake, Yosemite National Park.

The National Council of Churches' Department of Evangelism coordinates this ministry under the leadership of the Rev. Warren W. Ost. He is assisted by six year-round ministers in Yosemite, Yellowstone, Grand Canyon, Sequoia, Grand Teton and Death Valley national parks. Nearly one hundred guest ministers serve for short periods during their summer vacations, and 125 seminary and college students, working as bellboys, waiters, cabin maids etc. in the parks, contribute their "time off" to assist with the religious programs.

Three distinct groups of people benefit from the park ministry. One is the resident staff. In many parks these employees number over a thousand persons. Previously they were cut off completely from spiritual opportunities but now student or resident ministers lead worship services and organize church programs to meet their various needs. Visitors to the parks—who now number about sixty million annually—are, of course, the major group benefiting from the park program. During the summer months they will find worship services being held in chapels, recreation halls, hotels, outdoor "cathedrals," trail camps and wherever there are sufficient people to warrant such services. But they may be surprised to learn that in addition there are Bible study groups, daily vacation Bible schools, church schools, choirs, campfire "pow-wows," camping retreats and youth groups meeting regularly. A third group served by the park religious program is the summer employees in park areas. Each year thousands of college students take summer jobs created by the influx of visitors. The need for recreational activities and spiritual guidance for this group is immediate and imperative. The park ministry staff looks upon this group as one of its greatest challenges.

Varied Programs

Perhaps the most important characteristic of the park program is its ecumenical character. Protestant services under National Council auspices are interdenominational and open to all. Roman Catholics, Christian Scientists, Jews and others who cannot participate in these programs hold individual services. However, all faiths use the same facilities and cooperate fully.

In addition to being ecumenical, religious programs are extremely varied. In the same park weekly services may be scheduled in both luxury hotels and remote campsites! The degree of formality depends primarily upon the surroundings. There are beautifully ordered sunrise services with special music, traditional ritual and an air of solemnity, as well as simple services composed of a few hymns, a prayer and an informal discussion.

Everywhere the park ministry joins the National Park Service in seeking to preserve natural beauty, to interpret the wonders of nature and to guide visitors in appreciation of our parks. Most important, The Christian Ministry in the National Parks, as it is formally called, points the way to God. An attempt at "grass-roots," ecumenical evangelism, it continues to grow and to serve the multitudes who return to the parks for relaxation and refreshment each year. Because of this ministry, man may worship where nature itself speaks of God.

Miss Mebane of Jensen, Utah wrote this article while a resident of Yosemite National Park this spring. Photo by courtesy of Yosemite National Park.

LET'S TREAT INDIAN AMERICANS AS PEOPLE!

AN EDITORIAL

IN DISREGARD of the preferences and rights of Indian Americans and in an attempt to revive the drastic policy of terminating the Federal relationship with Indian tribes as rapidly as possible, Senator Clinton P. Anderson of New Mexico has introduced a measure (SCR 28) in the U. S. Senate that is not only unintelligent but utterly indefensible!

Unhappy Plight

Senator Anderson's proposal constitutes an open assault on the right of voiceless Indian American communities to survive and flatly contradicts the more enlightened policy articulated less than ten months ago by Secretary of the Interior Fred A. Seaton and by Senator James E. Murray's bill (SCR 12) designed to enable Indian Americans to become economically and socially self-sufficient.

For five to six years the determined policy of the Bureau of Indian Affairs, as spelled out in the House Concurrent Resolution 108 of 1953, has appeared to be the withdrawal of Federal trusteeship, the vacating of valuable Indian lands and the transfer to local, state and county jurisdiction of various educational, health and social welfare services to which Indian Americans are entitled under existing tribal treaties.

Examples of this policy are too numerous to list. But in the past several years, for example, the Bureau of Indian Affairs, according to the Indian Rights Association, has authorized the evacuation of more than 1,600,000 acres of allotted Indian land! "If the present practice is continued," the Blackfeet Indian Council has declared, "in a matter of five short years not enough land will remain to organize economical grazing units for the Indian-owned livestock on the reservation."

Is it more than a coincidence, we ask, that the movement to evacuate the Indians from their reservations has followed somewhat quickly upon the discovery of the oil and uranium potentials on several of these reservations? It is our conviction that the over-all unhappy plight of the Indian Americans will become more acute—and injustice more rampant than ever—if SCR 28 with its rigid and inflexible timetable should become law.

The stark fact is that though many Indian Americans are prepared to and have become responsible American citizens, most of them are still psychologically and culturally unprepared at this time to stand up against the complex world the white man has created. This is due in large part to the arrogant mistreatment and supine neglect from which these original Americans have suffered at the hands of the men who came across the seas to usurp their rights and prerogatives.

"It is absolutely unthinkable to me," stated Mr. Seaton, "that consideration would be given to forcing upon an Indian tribe a so-called termination plan that did not have the understanding and acceptance of a clear majority of the members affected.

"And under no circumstances could I bring myself to recommend the termination of the Federal relationship with any Indian tribe in this country until the members of that tribe had been given a sound and effective education.

"To me it would be incredible, even criminal," the Secretary concluded in his reversal of a six-year Bureau of Indian Affairs policy, "to send members of any tribe out into the stream of American life until and unless their educational level was equal to the responsibilities they were going to shoulder."

The photo is by A. Devaney, New York City.

What can you and I as concerned Christian citizens do to help halt the trend toward increasing demoralization among a people who deserve far more from our great nation than they have ever received?

Constructive Solutions

Obviously our first responsibility is to become well informed in respect to their plight. Subscribe, for example, to the "News Letter" of the Association on American Indian Affairs, 48 East 86th St., New York 28, N. Y.

Then urge your Senator to vote against Senator Anderson's stringent termination measure and to support instead the bipartisan measure, SCR 12, sponsored by Senators James E. Murray and Richard Neuberger. What is required is a long-range Federal Government policy of working with Indian tribes to develop their economic and social potentials. Technical advice and long-term capital loans are necessary ingredients of a constructive program.

The over-all obligation of Christians in this peculiarly sensitive area clearly is to make sure of expanding opportunities for self-fulfillment for these descendants of a once proud people whose spirit has been all but crushed by our greed, neglect and cupidity. An excellent starting point is to renew and reinforce our Christian mission to these, our fellow Americans. AVM

INCREASINGLY in churches across the country "Children's Day" is becoming a family service of worship or a church-school service that lifts up the total educational work of the church.

A joint committee on Christian education of the Congregational Christian churches and the Evangelical and Reformed Church has recommended that the old type of church-school Children's Day be discontinued. In the future attention should be focused, the committee members believe, on the teaching ministry rather than on the children *per se*. This emphasis represents a radical departure from the programs of recitation, memory verses, presentation of awards and musical pageantry of bygone days.

In the new pattern, parents and children are usually brought together in a family service of worship that "celebrates" the teaching ministry of the church. There is no performance by children, though older children and youth may take some part in leading the service.

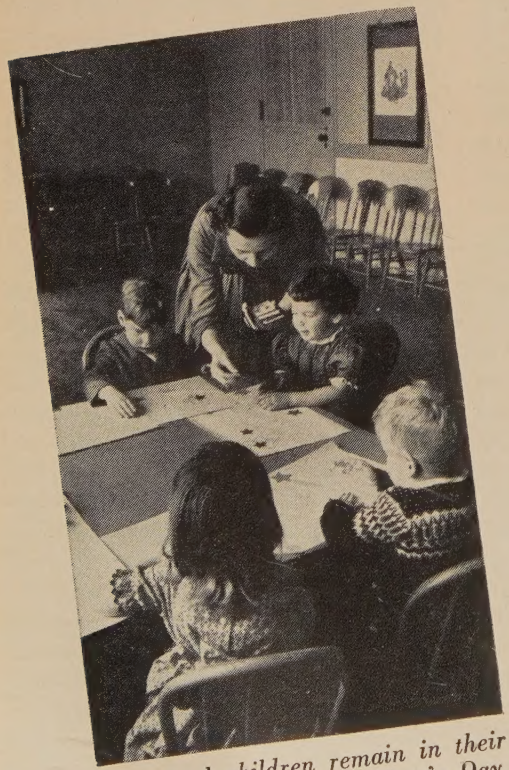
Some churches conduct a special church-school service that highlights, in a more direct way than is the case in the family church service, what has been learned in the church school during the year. But in this service, too, the emphasis is on worship and on the participation of the entire church school—not just the small children.

Whether the observance is a church-school service or a family church service, preschool children remain in their own rooms where they can continue activities appropriate to their age level. Participation in a somewhat formal service with a large group of people has little meaning for children of this age and is sometimes confusing to them.

What of some of the practices that accompanied the Children's Day of the past? The presentation of Bibles still has its place as long as the Bibles are not awards but are presented because children have arrived at an age when they are able to read them. Giving Bibles to carefully rehearsed little boys suffering in Sunday-best attire and manners seems to produce a distorted picture of God's goodness. A little boy or girl should never be made to feel that he must "earn" a Bible. It is our belief that the Bible, like God's love, is free to all. Emphasis upon the child as a "reciter" rather than a "doer" was based on the assumption that if a child knew a Bible verse by heart, he naturally lived by it. That this does not hold true even for adults never seemed to occur to anyone.

The presentation of awards for attendance or memory work is contrary to our best understandings of Christian nurture, the joint committee declared.

The Changing
of



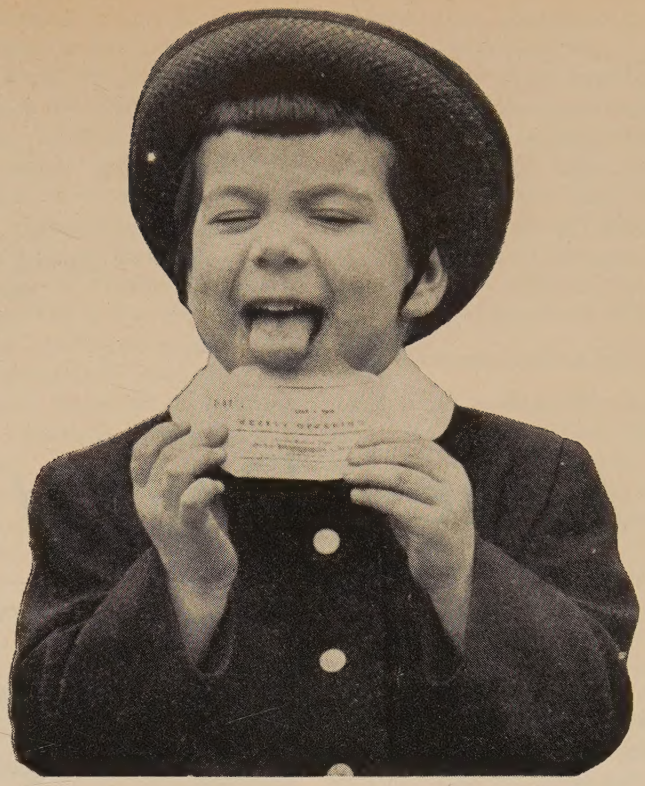
Preschool children remain in their own classrooms on Children's Day.

All join in lusty singing of "Good morning" and a few hymns

Such awards suggest to children that learning about the Christian faith is primarily a matter of getting to church school every Sunday or being able to recite Bible verses. Awards suggest the false idea that God rewards good behavior. This he does in his own way and in his own time, as we know, but not in terms of gold pins, plastic prayer reminders or beflowered Bible bookmarks.

Whether a family church service or a special church-school service is held on Children's Day, let it be a moment of great significance when teachers, pupils and parents come together before God in praise and thanksgiving for those who teach, for those who learn and for the great message of our Christian faith.

Miss Risdon is secretary of children's work, CC Division of Christian Education. Photos by Three Lions, New York City.

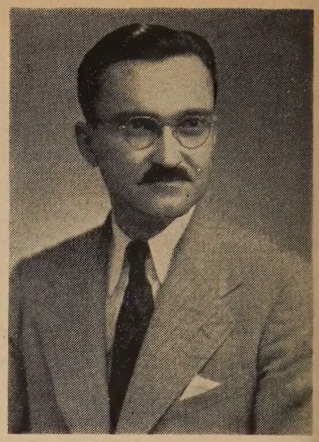


Pattern Children's Day

PATRICIA RISDON

Story hour is a favorite time for boys and girls of all ages as the teacher gathers them around her for a favorite Bible story.

Everyone volunteers when it's time to serve the cookies distributed after regular rest period.



Dr. Herbert H. Gass, E and R missionary, directs leprosy research sanatorium in India.

A New Dignity for Lepers

FRANCES S. SMITH

THE VICTIMS of leprosy, more than the sufferers from almost any other disease, need medication, love and the fellowship that only Christian churches can provide.

And the medical missions of these churches have been chiefly responsible for the spectacular advances made against one of mankind's cruelest scourges—gains achieved largely in the past fifteen years.

Hansen's Disease

Much of the American Protestant financial support for this program is channeled through American Leprosy Missions Inc., which has headquarters in New York City. Its $400,000 annual budget supports in part 160 hospitals and clinics in thirty-two countries. It cooperates with forty-five Protestant mission boards and joint overseas committees. As a result of this cooperation, more than 300 trained missionary workers direct a medical, religious, educational and social ministry on five continents that is helping heal the unfortunate victims of what is now called more properly Hansen's Disease.

Both communions of the United Church of Christ have long been concerned with the fight against this disease. The Evangelical and Reformed Church and the Congregational Christian churches have a proud tradition of assistance to such institutions as Christian Medical College and Hospital in Vellore, South India, and other leprosy centers spread throughout the world.

The pastor of this Nigerian church is Mai Sule, former Mohammedan prince who came to be treated for leprosy, became a Christian and then sought ordination.

Today Dr. Herbert H. Gass, a missionary of the E and R Church, is lecturer at Vellore in dermatology and leprosy. Head of the William Jay Schieffelin Leprosy Research Sanatorium and Training Center, Dr. Gass has served in India as physician and teacher for more than twenty-five years. He recently pointed up the continuing need for Western help in combating leprosy:

"There is still a great need for doctors, nurses and public health workers," he said. "But above all there is a need for men and women who are endowed with a large measure of tolerance, tenderness and compassion."

Dr. and Mrs. Edward C. Riggs, fourth generation Congregational Christian missionaries, have long been concentrating on practical ways of treating leprosy through weekly clinics and the training of village health guides in Kilanjunai, India. Dr. and Mrs. Hale C. Cook, an-

other CC missionary couple, are also working in the area of leprosy for the Marathi Mission, where Dr. Cook is director of the public health program.

One of the reasons why leprosy workers need Christian compassion as well as their medical skill lies in the history of the disease and in its effects on its victims. The physical disfigurement caused by the disease is principally responsible for the stigma universally attached to leprosy from earliest recorded history.

Insidious Affliction

One of the commonest and most obvious symptoms of the insidious affliction—known medically as Hansen's disease from the Norwegian scientist, Gerhard W. A. Hansen, who in 1873 identified the causative agent as a rodlike bacillus similar to the TB bacillus—is the shortening of the toes or fingers of those afflicted. This may result in their disintegration. More frequently, the disease produces *mains-en-griffe*, or claw hands—a paralysis that if uncorrected robs the victim of the use of his hands—and ultimately of his gainful employment. Another leprous symptom consists of nodules that appear in various parts of the body, particularly around the edges of the ears. The swellings distort the ear, making it stand out sideways. When this condition occurs simultaneously with the dissolution of the bridge of the nose and the growth of nodules on the forehead and chin, the result is the leonine face—one of leprosy's classic manifestations.

A third manifestation of leprosy is the appearance of skin blemishes and sores, and a fourth is numbness or anesthesia. The latter condition reduces the victim's pain, but it also renders him dangerously liable to simple injuries such as burns and bruises.

The hideous disfigurement associated with leprosy, and the fear that it is contagious, has since ancient times subjected the victims to social ostracism and frequently to death by burning.

Contrary to popular belief the stigma did not derive from the Old Testament. It was long prevalent in many lands. In India, where the victims were often burned alive to prevent contagion, leprosy was called a curse from the gods. In Egypt sufferers were forced to live in special towns and in Persia they were called "the avoided ones."

This strict segregation is also prescribed in *Leviticus:* "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be." Here is described vividly the plight of leprosy victims until about 100 years ago. For it was not until the middle of the nineteenth century that Protestant medical missionaries in Africa, India and Southeast Asia began to tackle the problem of medical and spiritual care.

The earliest missions were little better than asylums and medical care was minimal. However, the importance of the Christian message even under those crude conditions cannot be overestimated because Christianity, in sharp contrast to other religions, emphasized the value of the individual. For the first time leprosy outcasts were treated as human beings and brothers—in the spirit of Jesus' act of mercy toward Lazarus.

Medical Breakthrough

For years—even though the disease organisms had been identified—the standard treatment was the oil of the chaulmoogra fruit. It was disagreeable medicine, unpleasant when taken orally and painful when injected. Its clinical and bacteriological effects were dubious, so physicians relied for the most part on rest, good diet, building up the patient's general health and correcting the complications caused by the disease.

The first medical breakthrough came in 1941 when physicians at the U. S. Public Health Hospital in Carville, La. —a beneficiary of the American Leprosy Missions—had some encouraging results with a new sulfone drug. Other derivatives of the drug were screened and within the next few years the sulfone now used was evolved. Costing less than $1 a year a patient and given either by mouth or by injection, the drug has healed tens of thousands of sufferers.

Reconstructive Surgery

Christian medical missions took the new drug to the tropics. In doing so, they also introduced a new concept in leprosy care, by accenting reconstructive surgery such as that pioneered by Dr. Paul W. Brand near Vellore in which healthy tendons are transplanted in paralyzed hands, making it possible for patients to open and close fingers once immobilized by the disease.

Those who contribute to the American Board of Commissioners for Foreign Missions or the E and R Board of International Missions would be inspired by a visit to Dr. Brand's rehabilitation center.

Even with drugs, however, the task is far from completed. It takes a long time to make a dent in healing the afflicted. Moreover, the disease persists—and will continue to do so—until the big problem of prevention is solved. On the front lines, however, are the Protestant medical missions and members of our churches in the United States and Canada who support their valiant work.

Photos by Hollywood Studio, Kansas City, Mo. and by courtesy of the CC Missions Council.

CC missionaries and workers conduct rural roadside clinics in Satara, India.

Vellore rehabilitation center performs important role in retraining lepers.

11th GENERAL SYNOD

to be held at Oberlin

JAMES E. WAGNER

"This is where we came in" may be the instinctive reaction of older pastors and lay delegates attending the eleventh General Synod of the Evangelical and Reformed Church at Oberlin College, Oberlin, Ohio, July 1-5.

Expectant Atmosphere

For just twenty-five years ago at nearby Cleveland delegates to the General Synod of the Reformed Church in the United States and delegates to another assembly, the General Conference of the Evangelical Synod of North America, were meeting in their respective sessions in an atmosphere of expectancy and with a buoyant awareness that everything they said and did was affected by something bigger they were then in process of doing—establishing by their union the Evangelical and Reformed Church.

Delegates to this eleventh General Synod of the Evangelical and Reformed Church will be in continuous remembrance of the new orientation of their proceedings in reference to the United Church of Christ.

They will be reminded of this in a variety of ways. Most of them will have planned to remain over in Oberlin to constitute the Evangelical and Reformed delegation to the second General Synod of the United Church of Christ. They will note the absence of a celebration of the Holy Communion at the opening of their General Synod but will gladly accept the change, since the celebration on Sunday morning, July 5, is to symbolize unity at one of the places where unity ought most readily to be found—at the Lord's Table, that celebration serving to mark the close of the General Synod of the Evangelical and Reformed Church and the opening of the General Synod of the United Church.

Another reminder of their new orientation toward the United Church of Christ will come when these Evangelical and Reformed delegates vote to amend their by-laws so as to provide for biennial meetings from then on, instead of triennial meetings, as has been their practice since 1944.

The 1958 General Council of the Congregational Christian churches provided for the necessary adjustment in its schedule so that, with Evangelical and Reformed action at Oberlin, the way will be opened for what is now anticipated two years hence.

In 1961 it is expected that the sixteenth meeting of the General Council of the Congregational Christian churches and the twelfth General Synod of the Evangelical and Reformed Church will meet simultaneously in separate places of assembly and then, still in the same community, move into sessions of the third General Synod of the United Church of Christ. This pattern, it is anticipated, will be followed thereafter until there is no longer need for any meeting other than that of the General Synod of the United Church. An even more vivid and compelling reminder of the larger context in which their work and witness are now being carried on will come to Evangelical and Reformed delegates at their own General Synod as they hear the reports of their denominational boards, commissions and auxiliary organizations. For, although each of these agencies, as is true of their Congregational Christian counterparts, has respected the requirements of the "structures resolutions" adopted in 1956 at Omaha and Lancaster, ways have been found by which, through joint, cooperative or parallel functioning, the two constituencies have forwarded their work and witness as, in effect, "one body."

All of which is by way of saying that delegates to the General Synod of the Evangelical and Reformed Church will meet and work under the inspiring realization that in many ways and to an ever growing extent, the United Church of Christ is a living reality. It is already fulfilling, beyond what they might have expected in so short a time, the hopes of those who met to establish it two years ago in Cleveland.

Meanwhile, like its counterpart, the

Delegates to 1956 General Synod at Franklin and Marshall College sing the Doxology after reaffirming vote on union.

f the E and R CHURCH

College, July 1-5

General Council of the Congregational Christian churches which met in 1958, the General Synod of the Evangelical and Reformed Church will have its own "housekeeping" to attend to. Among major matters to be considered are the following:

1. A proposed annual budget of $5,554,800 for missions and general benevolence (the Kingdom Service Apportionment) and $654,000 for World Service—an increase of 8.9 per cent over the annual budget for the current triennium;

2. A recommendation that the General Synod authorize an appeal during the next biennium seeking $2,000,000 for capital purposes toward undergirding the theological seminaries of the communion;

3. Proposals to expand the present Board of Investments to become "The Foundation of the Evangelical and Reformed Church" to promote, stimulate, solicit and encourage special gifts and to serve as a gift and endowment agency as well as to receive and manage funds; to establish a Committee on Theological Education; and to strengthen present provisions for the denominational Committee on Liturgics and the Historical Society;

4. A major amendment to the by-laws aimed at defining the responsibility of elders more in terms of spiritual concerns in addition to their administrative responsibilities in the local church;

5. The reports of six study committees that have been at work during the past three years in the following areas: (1) Facilities and Programs of the Theological Seminaries; (2) The Church's Responsibility in the Care of the Mentally Ill and Mentally Retarded; (3) The Future of the Deaconess Order; (4) The Relationship of Our Hospitals to the Church; (5) A Formula for Allocation of Funds to Institutions of Higher Education; and (6) Proposed Full-Time Executive for the Commission on Benevolent Institutions; 6. A major report from the Committee on Liturgics containing, among others, substantial revisions of the orders of worship for the Lord's Day, the orders for baptism and Holy Communion, and the order for marriage. Several additional forms not now in the *Book of Worship* are also being prepared;

7. A recommendation that the denominational program for the coming biennium be organized around the emphases "Evangelism—life enlistment—expanding mission," with the clear understanding that, wherever possible and as far as possible, the program be developed in cooperation with counterpart agencies of the Congregational Christian churches.

Fraternal delegates from India, Japan and Togoland dramatize close relation between the church at home and abroad.

Increased Membership

The General Synod will have many things to thank God for and to be encouraged by as it convenes on July 1. In the quarter-century since the Evangelical and Reformed Church was established in 1934, communicant membership has increased 28 per cent, from 629,787 to 807,280. In the eighteen years since operations were begun on a fully unified budget, giving for missions and general benevolences, including world relief and rehabilitation, has increased 510 per cent—from $853,000 in 1940 to $5,197,595 in 1958.

Most of all, Evangelical and Reformed people will be rejoicing—as can their Congregational Christian brothers and sisters as well—that twice in a quarter-century they have been used of God in that venture of faith that seeks to translate "our oneness in Christ" into the actualities of corporate life.

In the name of Evangelical and Reformed people, I venture to ask our Congregational Christian brothers and sisters to be remembering us in prayer on July 1, when we shall begin the sessions of our General Synod.

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ. Photos courtesy of *The Messenger*.

For the information of delegates not acquainted with Oberlin College, it may be said that it was founded in 1833 and consists of a college of arts and sciences, a conservatory of music and a graduate school of theology. College education for women and coeducation on the college level began at Oberlin in 1837. Oberlin College was among the first to admit Negroes and was a "station" on the Underground Railroad.

RENEWAL IN RETREATS

II. Three Characteristics of Retreats

JOHN L. CASTEEL

FROM our discussion of the purpose and the nature of retreat, three general characteristics of a retreat can now be described:

1. The first of these has already been suggested: retreat is essentially a discipline for living the Christian life. A retreat embodies certain disciplines and at the same time serves as a period of training for their use in daily living. During a retreat, the retreatant has opportunity to engage in the control of the senses, the organization of attention, the concentration of thought, the clarification of his emotional responses and, above all, in the practice of meditation and prayer. Competence and maturity in any of these aspects of life require long periods of instruction and exercise, and one week end, even under the most favorable circumstances, cannot claim to advance us very far in their acquisition.

Mature Discipline

But the procedures and the intangible atmosphere of a retreat can awaken us to the need for such a new order and maturity in our life and can teach us at least some beginning steps toward their achievement.

As we begin to re-examine our customary patterns of thinking, feeling, speaking, acting, we will begin to see that our need of discipline is not confined to the control of external and piecemeal aspects of our behavior but reaches to the deeper motivations and the total configurations of which these separate actions are only fragments. "The subtle temptations of modern life keep us from the first commandment," wrote Florence Allshorn, "and we have little or no machinery for learning to 'love our neighbors as ourselves'. . . . We are never, or rarely, forced to come to grips with ourselves or with each other in any vital relationship." It is at this level that our need for order, integrity and maturity must be brought under discipline.

2. A retreat is potentially a crucial and decisive event for the retreatant. The coherence of our style of life into more significant patterns of communion rarely comes about through sequences of imperceptible growth. Still less does it result from the accumulation of ideas or information, or even from occasional impartings of inspiration. When new levels of behavior and being come to us, they do so through abrupt and often disturbing experiences in which old levels are broken up and new feelings, insights and motives are released.

Traumatic Experiences

They are the "traumatic experiences" known in every man's life, which Gordon Allport describes as being "always specific. . . . They can be dated and defined, but their effects spread into many of the recesses of personality." These are but new terms for the experience Jesus spoke of when he told Nicodemus: "Unless a man is born over again he cannot see the kingdom of God." *(John* 3:3.)

A retreat cannot and should not try to create these crucial experiences for each retreatant. They are given to us only as the providence of God finds us ready to accept and use them for the furthering of his will for us. A retreat is never a revivalistic campaign bent upon striking conversion. But neither is it a means simply for reassuring us that the present state of our life is quite satisfactory, sending us home sweetened with the thought that we are, after all, good people who need only to keep on being what we now are.

A retreat offers the retreatant the environment and the prompting for coming to that "singular point" now suited to his need for further growth. It can at times prove to be the "paradigmatic experience" from whose center a new way of "interpreting life" opens out. It may, indeed, by the grace of God, be the day for his being born again and of his first looking into the kingdom.

And this may be so not simply once, but for a second time, and for as many times as the retreatant's growth in the knowledge and love of God may require. Upon this possibility, the intention of the retreat conductor and the expectation of the retreatants alike are centered, in the prayerful hope that God will use the retreat for the remaking of persons according to his wise and loving will.

3. The justification for retreat is to be found in retreat for its own sake, and not in retreat as a means to other ends. In much that has been said, we have implied that retreat can make a contribution to the whole of our life in all of its ordinary circumstances and responsibilities. Much more might be added concerning the contribution that a wider practice of retreat might make to the social and cultural problems of our time.

Establishing Relationships

Nevertheless, it must be insisted here that the justification for retreat is not to be looked for in what happens when we return to the scenes of daily life. Our thinking on the connection between retreat and daily life has been distorted by a hasty and misinformed identification of making a retreat with some sort of monastical escape from the world.

A more careful reading of church history would suggest that when the spiritual life of the monasteries was at its highest point of fervor, they served most effectively as the great centers for education and for social amelioration. The end of their usefulness in society came, not because men maintained within the cloister a time for meditation and prayer, but because the cloister was invaded by the world. They were destroyed by their wealth, power and self-centeredness, not by their prayers.

To maintain, therefore, that retreat is its own reason for being is to affirm the conviction that the strongest, truest way to live out the Christian life in the world of daily living is to seek to come into deeper communion with God, into mutuality with neighbor and into a greater measure of wholeness in self.

(Continued on page 34)

Dr. Casteel is professor of practical theology and director of the field work program at Union Theological Seminary in New York City. This is the second in a series of sections from *Renewal in Retreats* to be published in October by Association Press.

ALFRED GRANT WALTON

Finding Power for the Duties of the Hour

IT IS OBVIOUS to almost everyone that we are living in a time of spiritual crisis. Even those who do not read current literature are at least dimly aware of this.

While the memory of two world wars still haunts our minds we find ourselves confronted by another conflict: this time a war of ideas as well as of military powers. Communism and Western democracy are engaged in a struggle more ominous in its forebodings and more dangerous in its implications than any other in recent history.

As Christians and as believers in democracy we still hold fast to our faith in God. We believe, moreover, that every human being is of unqualified worth in God's sight, and that under God men are innately free.

How then may Christianity, as a conception of existence and as a way of life, serve and fortify those of us who in these momentous days seek to persevere in faith and hope and love?

We have the elemental strength that comes through prayer; not through the pseudo-prayers that reflect our wishful fantasies, nor through the emotional petitions that indicate a pious immaturity, but through a prayer life rooted deep in the grace and goodness of a living God.

When we rightly pray, we link our lives with God and what a chain is forged thereby! In prayer we assert our functional belief in a dynamically moral universe, receiving power to realize in tangible and temporal ways the intangible purposes of the Eternal.

Prayer also gives us poise and self-control, qualities most necessary in times of crisis and at points of danger, whether the occasion be a fire, flood or panic, a national disaster or a world-wide holocaust.

True Perspective

Conflicts of opinion may confuse the issues and propaganda may excite the public mind, but those whose convictions are founded upon the rock of prayer are able to maintain composure and to see political and economic questions from the true perspective of a rational and moral objectivity. Men are able to rise above all transitory things when their lives are upheld by an utter reliance on God and by an unfailing trust in him.

Jesus, of course, is our guarantor in this respect. The Gospels describe him sleeping soundly in a boat undisturbed by the storm that raged about him. They show him entirely unperturbed by the shadows of Calvary.

The Christian, by means of prayer, gains a clearer understanding of the purpose that by God's grace he seeks and hopes to achieve. He learns steadily to consider situations both small and great from the standpoint and in the light of rational and moral judgments, which transcend the merely immediate advantages or seeming disadvantages.

And we Christians may find fresh resources through our prayer life for performing the particular duties of this present hour. It is obvious that we who live today have a very special task. Providence and history have laid on us the responsibility for making organized democracy relevant to human needs and introducing to the world what has been called "a more pleasing alternative to communism."

We cannot, therefore, be indifferent to poverty and human suffering, nor to racial injustice and the aspirations of the "backward" peoples of the earth. When the naked are actually clothed, when the hungry are properly fed, when the human spirit is set free from its fears and anxieties, communism or anything of like sort will lose its appeal.

What if these are difficult times? What if the future is shadowed with uncertainty? Before these conditions the true Christian stands with imperturbable composure. Sustained at all times by the power of prayer he sustains within himself an unshakable poise. For God is in his heart and at his side. Whom, then, should he fear and of what shall he be afraid?

Dr. Walton is minister of the Flatbush-Tompkins Congregational Church in Brooklyn, N. Y. Illustration by Ivan Mestrovic courtesy of the Art Gallery of Toronto, Canada.

AN ARCHITECT WITH A MISSION

CAROL MAVES

CHURCH design should serve to crystallize the thinking of the congregation and express what it believes. If this is expressed in plush carpeting, padded kneelers and upholstered pews, it breeds complacency, smugness and comfort. It is an escape from reality.

"Architecture cannot teach church members true principles, but it is a reflection of their understanding of the mission of the church. As a reflection of this deeper meaning, it assists the worshiper and passer-by to understand the church's task."

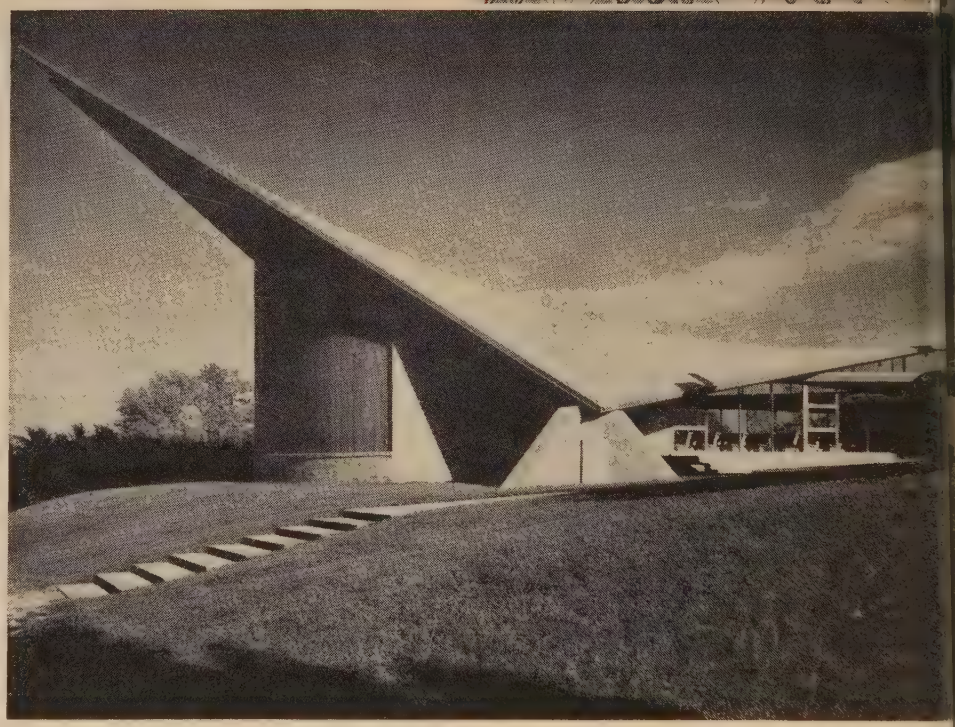
Religious Convictions

This is the opinion of 30-year-old Milwaukee architect William P. Wenzler on his return following a six-month traveling fellowship throughout Europe.

Bill knew in his early high-school days that he wanted to be an architect and, with the encouragement of his teacher and the counsel of his father, he began an apprenticeship with the late Hugo C. Haeuser, widely known Midwestern church architect. He continued his association with Mr. Haeuser and was employed as a full-time draftsman before entering the University of Illinois.

During these preparatory years the ministry made such a strong impression on Bill that he seriously considered it. But after prayerful thought, Bill decided that he could make a more effective Christian witness by expressing his religious convictions through architectural design.

While still in college, Bill Wenzler gained further experience by working for the university as a field superintendent. Before he was graduated he married Dolores Rahn of Lanark, Ill. Together they planned for a European traveling fellowship sometime after Bill graduated with a degree in architectural engineering.



Concrete roof of St. Edmund's Episcopal Church forms a hyperbolic paraboloid.

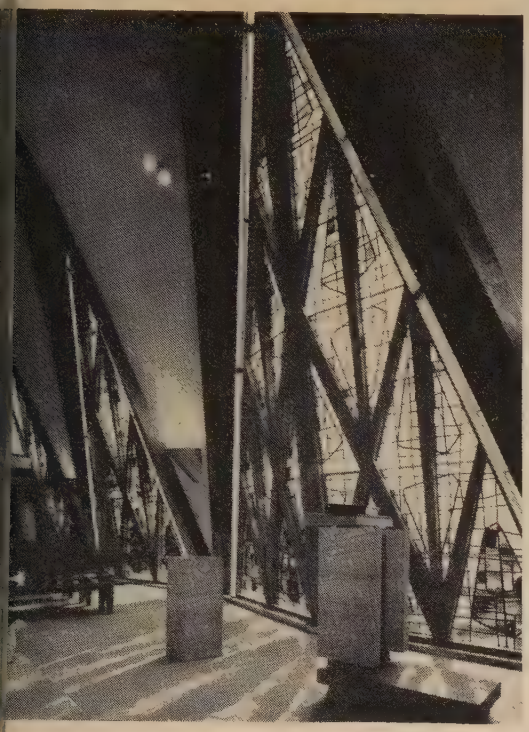
Church activities were always of prime importance to Bill. Coming back to Milwaukee from college he became church-school superintendent of Faith Evangelical and Reformed Church, formerly Grace Reformed Church, and served in this capacity for several years. He was not only instrumental in setting up the present pattern of Christian education at Faith Church but organized its board of Christian education.

Mr. Wenzler worked for several years in architectural and engineering offices before opening his own office in 1955. Since then he has completed designs for the Church of the Good Shepherd (E and R) in Reseda, Calif.; the remodeling of St. Paul's E and R Church in Menomonee Falls, Wis.; Cedar Lake Home for the Aged in West Bend, Wis. for the Benevolent Society of the South Wisconsin Synod of the E and R Church; the Raymond Congregational Church in Franksville, Wis.; the Germantown Elementary School in Germantown, Wis.; St. Edmund's Episcopal Church in Elm Grove, Wis.; Zion E and R Church in Milwaukee.

Concerning the design of Zion Church *(see photo)* the architect states: "It was the desire of the pastor, the Rev. Raymond A. Ley, and the committee to symbolize the power, solidarity and change-

Carol (Mrs. Victor) Maves of Thiensville, Wis. is a member of Christ Church (E and R) in Milwaukee and is on the staff of the *Milwaukee Sentinel*. Photo of Mr. Wenzler is by *Milwaukee Sentinel*. Other photos by Big Cedar Studios.

Architect William P. Wenzler with a model of Zion Church, which shows an awareness of technological advance.



Triangular stained glass windows of Zion Church, Milwaukee, shed light on baptistry and lectern of Kasota stone.

Portrait of the Month

lessness of the Christian gospel in the chancel of the church.

"This serves as the counterpoint to the structure itself, which speaks of an awareness of intellectual and technological advance in present-day society so that all may see that the Christian church does not seek to find its niche in society but, rather, leads and directs the way for its development. This was accomplished through the use of solid stone for the altar, font, pulpit and lectern."

The design and sculpturing of these chancel elements is by Karl Giehl, artist-craftsman of Milwaukee. The Kasota stone was from Lannon, Wis.

The use of carpeting was considered by Zion Church but, because of the expression given by the building's design, a polished terrazzo flooring seemed more appropriate. The seating capacity is about 325.

The design for St. Edmund's *(see photo)* won an honorable mention for Bill from the Church Architectural Guild of America. It was one of fourteen churches honored in a national competition. The design of this building grew out of several convictions on the part of the architect as well as the congregation. The minister and committee insisted on a building that would express their faith to the community. They felt this could best be done through contemporary architecture. Bill Wenzler firmly believes that "Christian church architecture found its best expression through the ages when art and ornament were integrated with, but subservient to, structure. And if the Christian church is to lead our present-day science-dominated society, it must effectively speak of its understanding and mastery over scientific and intellectual thought." For these reasons the minister and committee ventured forth with a structural concept that for this area was daring and experimental.

St. Edmund's roof is a hyperbolic paraboloid concrete shell. The roof slab is concrete—three inches thick—measuring ninety feet between buttresses and 120 feet between the high tips. The higher tip rises forty-five feet above the floor line, the lower tip, fifteen feet. This shell is supported at only two points by reinforced concrete buttresses, the outside walls bearing no weight.

St. Edmund's unique design proved to be a help in obtaining the traveling fellowship for which the Wenzlers had hoped in college days. In December 1957, the happy news came. The Plym Fellowship of the University of Illinois —$1,700—had been awarded to Bill Wenzler. With an additional $3,000 from a Chicago manufacturer, who prefers to remain anonymous, the Wenzler family started out on their adventure on the first day of March 1958.

The tour of Europe made the youthful architect and his wife poignantly aware of the seriousness of the era in which we are living. They are convinced that Americans need to understand people of other cultures and their problems better than they themselves had before.

New Urgency

They feel that complacency and self-satisfaction are earmarks not only of the United States but of its Protestant churches. Bill says: "We do not seem to sense the crisis we are living in. If we do not wake up soon, it may be only ten or fifteen years before we'll be living under the atheistic, science-dominated rule known as communism. Only an awakened America, reflecting Christian teachings, can stand against this threat."

Before going to Europe, the Wenzlers helped start a group of young married people at Faith Church known as "The Married Mixers" who met for fellowship, discussion and service. When they returned from the trip abroad with this new urgency upon them, feeling their own great need to know about people and their problems, they began a reading group, which is now studying books on Russia. The Wenzlers also sing in the choir, where Dolores is a soloist. Bill serves on the church council as vice chairman of the board of evangelism.

A registered architect in Wisconsin and Illinois, Mr. Wenzler is a member of the American Institute of Architects, the Church Architectural Guild and the American Concrete Institute.

25th Anniversary of the E and R Church

PRIOR to the union with the Evangelical Synod of North America, the Reformed Church in the United States erected an impressive headquarters building in Philadelphia, which was called the Schaff Building. It commemorates the name of Dr. Philip Schaff, the great American church historian who began his service in this country as professor at the theological seminary of the German Reformed Church in Mercersburg, Pa.

Ecumenical Considerations

The founders of the Evangelical Synod, which was originally known as the Evangelical Church Association of the West, revered Dr. Schaff as a kindred spirit. It is said that it was he who first called the attention of the Reformed Church to this Midwestern church, suggesting that an eventual union of the two bodies be effected.

On June 26, 1934—twenty-five years ago—the Rev. Dr. Henry J. Christman, then president of the General Synod of the Reformed Church in the United States, and the Rev. Dr. Paul Press, president of the Evangelical Synod of North America, clasped hands as they stood at the altar of Zion Evangelical Church in Cleveland, symbolizing the union of these two bodies. It was a union consummated in the conviction that the two contracting communions were "one in heart and mind."

There was, however, an even broader basis for this union. The Plan of Union stated: "We believe that the kingdom of God is greater than any denomination or all denominations taken together. For it each denomination must live and labor and, if need be, die." Such were the ecumenical considerations guiding the discussions that led to the founding of the Evangelical and Reformed Church.

Like the union that followed twenty-three years later, this one had its inception in a discussion at a luncheon table. At the General Conference of the Evangelical Synod in St. Louis in 1925, one of the group of four present at that luncheon submitted a resolution calling upon the administration "to foster closer relations with kindred American communions looking toward eventual organic union." Within a year the executive officers appointed a Committee on Closer Relations With Other Churches, chaired by Prof. H. Richard Niebuhr, who was then a member of the faculty of Eden Theological Seminary in Webster Groves, Mo. When a sabbatical leave took Dr. Niebuhr to Europe, the chairmanship reverted to other hands.

L. W. GOEBEL

Soon after the appointment of the committee a letter arrived at the office of the Rev. Dr. John Baltzer, president of the Evangelical Synod, from Prof. Phillip Vollmer, then a member of the faculty of Central Theological Seminary in Dayton, Ohio, a Reformed Church institution. It contained the suggestion that the possibility of a union of the two bodies be explored.

This presented the opportunity for which Dr. Baltzer and the committee had been waiting. At once an invitation was extended to the Rev. Dr. George W. Richards, president of Lancaster Theological Seminary and chairman of the Commission on Union of the Reformed Church, to lecture at Eden Seminary.

Preparations Concluded

This afforded the occasion for the Rev. Dr. Samuel D. Press, president of Eden Seminary, and Dr. Niebuhr, as well as other members of the committee, to confer with Dr. Richards. Formal negotiations soon followed leading eventually to the happy event mentioned above.

Within two years the first draft of a constitution for the Evangelical and Reformed Church was submitted to the General Synod at Fort Wayne, Ind., and by it in turn to the classes and districts. In 1938, at General Synod in Columbus, Ohio, this instrument was adopted but was declared in effect only in its general outline. Finally in 1940 in Lancaster, Pa., the constitution was put fully into effect and the union was in all respects completed.

In 1948, in connection with the celebration of the centennial of the Lutheran Church—Missouri Synod, Prof. Walter Baepler published a notable volume, *A Century of Grace*. Surely the Evangelical and Reformed Church can with equal propriety refer to the twenty-five years of its history as a quarter century of grace. A careful reading of the report by the Rev. Dr. James E. Wagner, president of the Evangelical and Reformed Church, submitted through the 1959 *Blue Book to the Synods* awakens a sense of gladness and gratitude. This will be especially true for everyone who was at

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Dr. Goebel of Itasca, Ill. was first vice president of the Evangelical Synod of North America from 1928 to 1934. When the E and R Church was formed in 1934, he served as vice president from 1934 to 1938. He was elected president of the E and R Church in 1938 and served in that capacity until his retirement in 1953. Photos by courtesy of the author and the Department of United Promotion of the E and R Church.

Dr. Paul Press, president of Evangelical Synod, and Dr. H. J. Christman, president of Reformed Church, clasped hands in 1934 symbolizing union resulting in E and R Church.

all familiar with the status and the program of the uniting churches in 1934. Every faithful member of the church will find himself impelled to thank God for the guidance of his Spirit and the bounty of his blessings.

The notable advance along the whole front of our service is to be found not so much in statistics or in the really generous increase in financial support.

Increased Outreach

To be sure, it would be quite impossible to pass by the growth in "Kingdom Service" giving without special comment. Even the most optimistic among us would not have conceived it possible twenty-five years ago that the contributions for denominational work, which then were appreciably less than one million dollars a year, would today total more than five million dollars annually. It is precisely this fact that has enabled the church to widen its outreach in every department of work.

This is also true with regard to the ever-expanding opportunity with which the Board of National Missions is confronted. Especially in the later years of our united history increased contributions have made it possible to establish new centers of worship in rapidly growing areas throughout our nation. We may be permitted to add that our anniversary should, indeed, lead us to make even larger resources, both in men and money, available to this agency of our church. The day of intense competition between American churches belongs to the past. Nearly every denomination finds the challenge confronting it greater than the means at its disposal. The Board of National Missions is committed with other denominations to the task of bringing the gospel of life and hope to every man, woman and child in America. There is a wistful reaching out for spiritual sustenance in our land.

Confronted with a rising tide of the spirit of nationalism and of new forms of political and economic development in many lands, the Board of International Missions has not merely continued the witness of the church in areas in which it has responsibilities inherited from the past, but has also accepted a number of new commitments. This applies not only to Ghana and Ecuador but to several areas in the Far East.

Grateful Appreciation

Twenty-five years ago the staff of the Board of Christian Education and Publication consisted of a very small number of devoted persons. Since then it has expanded its staff and program manyfold and now makes its influence felt in practically every department of the life and work of the church.

Not in pride, but in grateful appreciation, we need to record that the Christian education literature provided for our church schools (and now produced cooperatively with the Congregational Christian churches), as well as other publications for laymen and pastors, takes its place in the front ranks of the Protestant church.

So we might continue and write about the contribution made to the life of the church by the auxiliary agencies, the Women's Guild, the Churchmen's Brotherhood, the Youth Fellowship—indeed, by all of the boards, commissions and agencies of the church. We would be amiss if we did not especially mention the impact of what began as War Emergency Relief and now functions as World Service on the life of our church and through it on nearly every nation of the world. The compassionate outpouring of money, food and clothing has blessed our own people and millions of God's children throughout the world.

New Dedication

During the twenty-five years of its history, the Evangelical and Reformed Church has remained true to the key statement of the Plan of Union that we quoted above and has come to be known as a truly ecumenically minded church. That this is a valid judgment is evidenced by its relationship to the National Council of Churches and the World Council of Churches.

It was this same mind that led the church into the new and larger union with the fellowship of Congregational Christian churches in 1957. Of this union it can be said without reservation that we have come to know ourselves one in Christ.

Thus it is then that with glad hearts and deep gratitude to God we celebrate the anniversary of our beloved Evangelical and Reformed Church. It is he who has moved the hearts of faithful members and devoted pastors to a new dedication to the commission he has given us. He alone has inspired a new sense of stewardship. To him be glory and praise! In his name we shall go forward steadfastly to an acceptance of the new and larger opportunities that await us in the United Church of Christ.

IS IT JUST GO

ARMSTRONG HUNTER

A WEEK or so ago I was at my Friday morning chores at the weekly newspaper where I work. I was opening exchange papers—the weeklies we receive from other publications in New Hampshire in return for papers we send them each week. It is always interesting to open these papers and see what news the editors think is important enough to put in banner headlines, what advertising the other weeklies carry and so forth.

Contradictory Situation

That particular Friday morning I was struck by the number of reports of minstrel shows being planned in various parts of the state. Several of the papers mentioned them and many of the shows seemed to be annual events. I remembered a year ago in our town a group had put on a minstrel show to raise money to send several local students to visit the United Nations—a singularly contradictory situation it seemed to me.

For a good many years I have regarded minstrel shows as bad entertainment. I have felt they ridiculed Negroes, making them appear foolish, stupid and bubbling over with mirth and song. I have felt that many people of goodwill agreed with me and have thought that minstrel shows were generally on the way out because white people of sensitivity realized that intelligent Negroes are offended by such buffoonery. Since moving to New Hampshire, however, I have often read of minstrel shows being planned for good causes and have been meaning "to do something about it." That particular Friday morning I resolved to do it.

So I wrote a letter to the Manchester *Union Leader*, a daily newspaper published in New Hampshire's largest city. *The Union*, as the morning edition is called, is read in all parts of the state and is truly a state-wide newspaper. It is also a rather unusual paper because of the indescribably reactionary political views of its publisher, William Loeb.

Here is my letter, which a few days later was published alongside a couple of dozen other letters:

"The season for minstrel shows has come again to New Hampshire. This year minstrel shows are planned for Jaffrey, Colebrook, Hillsboro and perhaps other towns. All are planned for good causes—to raise money for organizations dedicated to righteousness, freedom and truth of one sort or another.

"But minstrel shows in themselves do not serve righteousness, freedom or truth. They perpetuate stereotypes about a rather substantial portion of the United States population—stereotypes that portion generally resents. They poke fun at a people who, like any other sensitive group, do not enjoy having fun poked at them.

"For reasons such as these minstrel shows appear to be on the way out in most parts of the nation. I am sure that there are some persons (white, of course) who feel that something fine has been lost in such instances. But how long will it be before people of New Hampshire who raise money for good causes find an altogether better means?"

Having written the letter, I mailed it, confident in the belief that I had struck a blow for justice and that all right-thinking men and women would hasten to write the editors to say they agreed with me. I was quite sure that the end of the minstrel show in this part of the world was at hand.

The first person to comment was an advertiser with whom I enjoy talking each week—a very pleasant fellow. He told me that he had read my letter in the Manchester *Union* that morning.

"I'd never thought of minstrel shows as being bad," he said. "I don't really think they make fun of colored people. I've always enjoyed them if they were good minstrel shows. And reading your letter hasn't changed my mind about them a bit. In fact, I wouldn't mind seeing a minstrel show tonight—if there were a good one somewhere."

Easy Entertainment

A little later in the same day another advertiser spoke to me about the letter. He is an active churchman serving on the governing body of his church and on almost all of its important committees.

"I think you're crazy," he said. "Rotary (he is also an avid Rotarian) is planning a minstrel show for next year and I'm going to have a part in it. I always do. They are an easy form of entertainment to put together, you know, and that's one reason they are popular. Also the people like them. I don't think anyone ever thought they made fun of Negroes. I certainly don't think so. And even if they did, can't Negroes take a little joking?"

I told him I thought white men in blackface, dressed in lavish costume and calling each other odd and absurd names like "Rastus" in a fake Southern (and

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Mr. Hunter, known to many Congregational Christians throughout the country, is advertising manager of the Milford *Cabinet* and Wilton *Journal* published in Milford, N. H.

Negro) drawl, certainly seemed to me to be lampooning Negroes.

"I still think you're crazy," he said.

"You know," he added, "I'll bet Loeb comments on that letter. He is a segregationist and this would be right up his alley."

My friend was right. A couple of days later the lead editorial in his paper was entitled "New Hampshire Minstrel Shows." It read as follows:

Editorial Reply

"A recent letter published in this newspaper objected to the fact that minstrel shows are being planned this year in Jaffrey, Colebrook, Hillsboro and 'perhaps other towns.' We might add that a minstrel show is also being planned by students of Bethlehem High School.

"While acknowledging that the minstrel shows 'are all planned for good causes,' our correspondent declares that 'they perpetuate stereotypes regarding a rather substantial portion of the United States population—stereotypes that portion generally resents. They poke fun at a people who, like any other sensitive group, do not enjoy having fun poked at them.'

"The writer of this letter raises a serious issue. Have we really arrived at the point in our nation's history where we insist on wearing our 'rights' like a chip on the shoulder? Have we really lost the ability to laugh at each other, to find humor in the nationality or racial traits of others? Are we really that 'sensitive' that we see evil even in that in which only good-natured humor is intended?

"This newspaper sincerely pities the Negro who is caused deep mental anguish by minstrel shows, which show him not at all in an unkind light but rather highlight his good humor and love of good-natured joshing.

"Indeed, we have come to that sorry state, as can be seen even in the attempts to alter the words of Stephen Foster's immortal folk songs.

"We have even become so 'sensitive' that one hesitates to enter even a friendly discussion of religious issues for fear of being accused of membership in one of the various 'plots to subvert America' fabricated by hate mongers. There was a time, not so long ago at that, when neighbors and friends often discussed religious matters—albeit with more enthusiasm than understanding.

"This newspaper does not mean to imply for one minute that any minority group in America must willingly suffer undue abuse. But to place minstrel shows in that category is simply ridiculous.

"Good success to the Jaffrey, Colebrook, Hillsboro, Bethlehem and any other minstrel shows that may be planned this year—or in the years to come."

The morning the editorial appeared, one of our paper's correspondents in a nearby town was in the office leaving a batch of copy to be set in type for Thursday's paper.

"So you wrote a letter about minstrel shows," she said. "How silly can you get? Minstrel shows are good fun. I've always thought of them as honoring colored people—to have the leading citizens of a town black themselves up is a kind of tribute. I think of minstrel shows as representing the Negro as he is—happy-go-lucky, jovial, always singing a song and telling stories. To me a minstrel show represents the Old South."

Apart from these conversations and some I have had with my wife, Edith, I have heard nothing further. Edith has talked with a minister's wife in town, a person who was once a workcamper and has many of the same prejudices we have. She told Edith she felt minstrel shows were "old hat" and that they went out with the nineteenth century in most parts of Western civilization. But she did not think of them as particularly wrong.

Sensitive Consideration

"Did you ever sit through one with a Negro friend?" Edith asked her.

"No," she said, "in fact I've never seen a minstrel show."

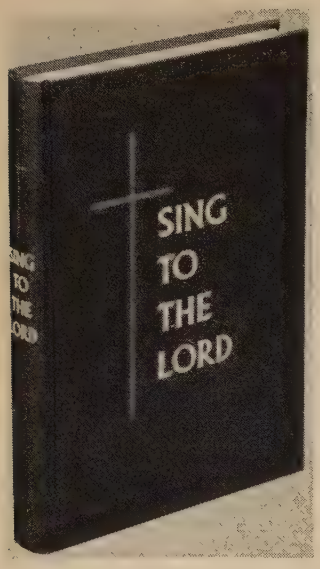
Edith laughed. "We haven't either," she said. "But we know how a couple of Negro friends feel about them, and their feelings helped us to form our opinions."

"Well, I haven't thought much about it," the workcamper said.

An essayist once said that writing a book is like dropping a rose petal into the Grand Canyon and waiting for the echo. While waiting, I'd like to know that one or two others are with me anyway.

The Manchester *Union Leader* and all the people who spoke to me pride themselves on their Christianity. With one exception they are all faithful church attendants and must have heard a thousand times the same words of scripture that I claim support my views on minstrel shows. Do our friends see things correctly and we see them wrong? Or isn't this an issue where human values are involved?

ANNOUNCING
A New Hymnal for Church School and Home



THEODORE C. BRAUN

THE LONG-awaited new church-school hymnal is here—the first to be produced in many years by either branch of the United Church of Christ. *Sing to the Lord* is the product of long and careful work by a group of experts and will receive an enthusiastic welcome, we predict, as church schools discover the rich resources for personal and group worship that it contains. Treasures both traditional and modern are offered in an attractive and eminently useful format.

Extensive Preparation

Preparation for the new hymnal began five years ago when a committee of the Evangelical and Reformed Board of Christian Education and Publication was given the responsibility for drawing up specifications and gathering and selecting materials. As the time for the formation of the United Church of Christ approached, Congregational Christians were invited to participate in the project, and Frances W. Eastman, editor of *Children's Religion*, was appointed to represent the Division of Christian Education on the hymnal committee.

One of the committee's first actions was to send what was called a "hymnal expressionaire" to church-school superintendents inviting them and their coworkers to submit their suggestions concerning the character and content of a hymnal that would best meet their needs. Many of the replies indicated a desire for more orders of worship, more responsive readings, more devotional poetry and prose, and more prayers than were provided by church-school hymnals already in use. *Sing to the Lord* devotes well over a fourth of its pages to resources for worship.

Another part of the "expressionaire" asked for the listing of the twenty-five hymns most frequently used in the church school. Of the 100 hymns thus listed by at least seven schools, the committee later chose seventy-five to be included in the finished hymnal. At the same time a thorough study was made of the church and church-school hymnals in current use in E and R churches as well as recent hymnals produced by other denominations.

Special attention was given to the selection of hymns for use by children and young people. Members of the National Youth Cabinet were asked to name twenty-five hymns that they felt should be given priority in a consideration of words and tunes for youth. Similarly, national children's workers recommended hymns most frequently used by those who work with children. The youth and children's hymns that were finally selected are scattered throughout the hymnal according to their proper categories, but they are listed together in the topical index for the convenience of those for whom they have a special interest.

Also included among the nearly 300 hymns and songs in the book are selections especially suitable for use by families, many hymns for the holy days and special days of the year and a number of spirituals not often found in church-school hymnals. The structure of the hymnal by categories follows the pattern of *The Hymnal* of the Evangelical and Reformed Church.

A unique section of *Sing to the Lord* suggests a treasury of ideas and forms for worship in the home. There are general family prayers, table graces and worship materials for the various seasons of the church year.

Copies of *Sing to the Lord* bound in blue cloth are now ready and may be ordered from Eden-Heidelberg Bookstores in Philadelphia and St. Louis at $2.50 each or $2.25 for five or more copies. A Pilgrim Press imprint edition may be ordered from Pilgrim Press Bookstores. Special plastic-bound loose-leaf copies for pianists and organists are also available.

Hymnal Committee

Prof. Harold A. Pflug, head of the department of Christian education at Eden Theological Seminary, Webster Groves, Missouri, served as chairman of the committee that produced the hymnal. The Rev. Dr. Fred D. Wentzel, director of publications for the Board of Christian Education and Publication, was the editor and Frank A. McConnell, professor of music at Lancaster Theological Seminary, was the music editor. Other members of the committee, in addition to those already named, were Mrs. Carl A. Bade, Pottstown, Pennsylvania; Mrs. Henry D. Dyck, Bemidji, Minnesota; the Rev. Clarence H. Koehler, Sheboygan, Wisconsin, whose death occurred before the committee had completed its work; and Mrs. Marcus Priester, Philadelphia.

According to the preface of *Sing to the Lord*, the "earnest hope" of this committee is expressed in the following prayer: "O God, our heavenly Father, whose blessed Son was heartened on the first Day of Palms by the singing of little children, grant that this book may bring together whole families, young and old alike, so that the world may be brighter for the sound of thy praise, sung in homes and schools and churches across our land; through Jesus Christ, our Lord. Amen."

Dr. Braun is co-editor of *United Church Herald*. Photo by courtesy of Christian Education Press.

WORLD

Dr. Marcel Pradervand, Dr. John A. Mackay and Dr. Joseph L. Hromadka.

ALLIANCE Guest of Brazil Churches

ALLEN O. MILLER

NEARLY 150 years ago the Protestant churches in both Europe and North America began to be stirred by the Holy Spirit to carry the gospel of Jesus to the other continents of the world—to Asia, Africa and South America.

In time, foreign missionary boards and societies became the cutting edge of denominational activity in each of the major families of Reformation churches —the Anglican, Lutheran and Reformed.

Calvinistic Roots

By 1875, widely separated national and denominational churches of the heritage of John Calvin had already founded the Alliance of Reformed Churches Throughout the World Holding the Presbyterian Order.

The meeting this year of the eighteenth General Council of the Alliance in Sao Paulo, Brazil from July 27 to August 6 indicates still another stage in witnessing to the world-wide character of the churches' mission. One of the so-called younger churches, while celebrating the 100th anniversary of Presbyterian work in Brazil, will be host to the General Council of the World Alliance. This appears to be both an ecumenical "first" for South America and a vote of confidence for evangelical Christianity in Latin America.

It takes more than geography, however, to make a world meeting ecumenical. Although no one can be sure of the results in advance, there is great promise in its theme and discussion topics: "The Servant Lord and His Servant People —(1) The Service of Theology; (2) The Service of the Church; (3) The Service of the Christian; (4) The Service of the State."*

Two different generations of twentieth-century Protestant theology, each having its origin in a generally Calvinistic climate of church life, contribute to the formulation of these concerns: the social gospel and the new biblical theology.

Most apparent, of course, is the resurgence of biblical theology, which dominates the seminaries today. The main theme of the Brazil meeting is not just another way of saying "Christ and his church." It defines in functional terms the current biblical "covenant theology" with marked precision, leaving no doubt regarding either the form of the divine initiative (grace) or the form of human responsibility (gratitude).

Not so obvious, perhaps, but unmistakable is the positive impact of the much-maligned and misrepresented "social gospel." For all the naive optimism with which an older generation tended to approach its task of bringing redemption into the social dimension of our life "in the world," we can never be too grateful for the heritage of "prophetic interpretation" that it bequeathed us. We still acknowledge with them that the gospel is irrelevant whenever it is preached to people as if they were living in a social vacuum.

The climate of Christian self-understanding that pervades the theme and discussion topics is three-dimensional: the gospel, the church and the world. The order and priority are obvious but so too is the arena of concern—that of the Servant Lord in his time and of the Servant People in ours.

Divine Freedom

1. *Our broken world and its enslaved people.*

The world into which the Lord God has sent his Servant Son is a "broken" world, and its people are still enslaved by the arrogant pretension that besets the children of Adam in every generation—that a "servant" role is not good enough for a "son" of God. The basic truth about humankind that the Bible story uncovers is that "Everyman" misconstrues his God-given freedom to mean that he has a choice between being a servant or something else! Having chosen the "something else," we either busy ourselves competing for a "dream" of lordship all our own, or we settle for a life of escape into momentary creaturely satisfactions that blur our awareness of our responsibilities.

Not only are we "broken" persons. enslaved to petty idols that entrap us. but our world is caught in the same snare. Our national energies are currently being directed with compulsive fury toward outdoing our rivals in the tools and techniques of the atomic annihilation of humanity and trying to get out of this world farther and sooner than the Russians.

Every major world issue poses as an irreconcilable antithesis between equally intransigent pretensions of lordship: between the ideologies of East and West.

(Continued on page 35)

Dr. Miller is professor of systematic theology at Eden Theological Seminary, Webster Groves, Mo. Photo by RNS.

*An official study guide for use in the churches is available: *The Servant Lord and His Servant People*. Copies may be ordered from Presbyterian Service Center, 156 Fifth Ave., New York 10, N. Y. (28 pp., 15 cents).

NEWS

WITHIN THE UNITE

CHURCH CELEBRATES DR. ARTHUR BRADFORD'S 50TH ANNIVERSARY

TWICE this spring the Rev. Dr. Arthur Howe Bradford of Jaffrey, N. H. has been honored on the occasion of the fiftieth anniversary of his ordination to the Christian ministry.

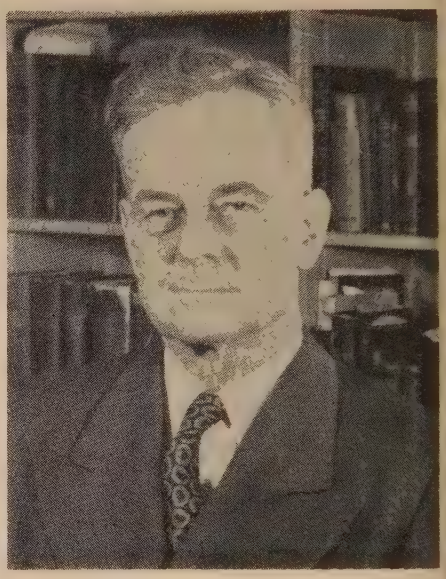
From November through April Dr. Bradford served for the second time as interim minister of the South Congregational Church in Concord, New Hampshire. When the church gave Dr. and Mrs. Bradford a farewell reception, they were made honorary members of South Church.

Dr. Bradford had served the Central Congregational Church in Providence, R. I. for thirty-four years just prior to his retirement in 1952, and a large delegation of members from that church were at the reception. Greetings were sent from state conferences in New England and from many churches in the area, where he had served for fifty years. A telegram from President Dwight D. Eisenhower was also read to the group.

At the annual meeting of the New Hampshire Congregational Christian Conference on May 15, Dr. Bradford was presented with a citation by the Rev. Dr. Frederick W. Alden, conference minister.

Throughout his ministry Dr. Bradford has given freely of his time and ability to many boards and agencies of the denomination, including service as a trustee of Yale University, Andover Newton Theological School, Tougaloo Southern Christian College in Mississippi and Anatolia College in Greece. He has served as a member of the Prudential Committee of the American Board of Commissioners for Foreign Missions, as president of the Congregational Christian Historical Society and has completed a twelve-year term on the Executive Committee of the CC General Council.

Martha L. Jordan



ARMED FORCES HONOR CHRISTIAN EDUCATION LEADERS

U. S. Army Photo

THE United States Armed Forces have honored two leading educators of the United Church of Christ for their services in developing a curriculum now used by nearly 80 per cent of Protestant military church schools.

Commendations were given chief curriculum consultants Merle L. Easton *(second from left)*, editor-in-chief of the Congregational Christian Division of Christian Education, and Dr. Fred E. McQueen *(at right)*, editor of adult education materials for the Evangelical and Reformed Church, by Brig. Gen. Robert P. Taylor *(second from right)*, deputy chief of chaplains of the United States Air Force, on behalf of the Armed Forces Chaplains' Board.

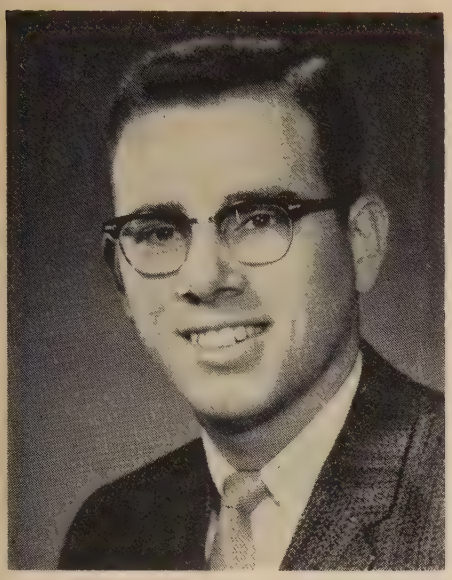
Now in its sixth year of publication, the curriculum is designed for the more than 200,000 Protestant children, young people and adults attending church schools on military bases in the United States, Europe and Asia. Original plans were drawn up in 1942 to eliminate the repetition experienced by children who transferred from post to post with their families.

The Armed Forces Chaplains' Board estimates that without a uniform curriculum, children of military personnel would suffer at least a six-year gap in their religious education. Due to the language problem, it is impossible for military families overseas to receive religious education in civilian churches.

Attendance at civilian church schools in the United States is complicated by the fact that military bases are located five to twenty miles from towns or cities. Often the local churches are unable to absorb the military population.

"The new curriculum," says Miss Easton, "enables children of military personnel to return to their home churches enriched by their experiences abroad." Shown in the photo are, left to right, Sewatt B. Jackson, Methodist Publishing House, Nashville, Tenn.; Miss Easton; Mildred Magnuson, National Council of Churches, New York; John Ribble, Westminster Press, Philadelphia; Gen. Taylor; and Dr. McQueen.

NEW E AND R YOUTH ASSOCIATE IS APPOINTED



EREGINALD WAGNER of Mt. Holly Springs, Pa., will serve as youth associate in the Evangelical and Reformed Church for the year commencing June 15, 1959. His appointment to this position by the Board of Christian Education and Publication was announced by Henry Tani, director of youth work, under whose general supervision the youth associate operates.

A member of First United Church of Christ, Carlisle, Pa., Mr. Wagner is the 1958-60 president of the National Youth Council of the Evangelical and Reformed Church. He graduated from Dickinson College at Carlisle this month and is enrolled at Lancaster Theological Seminary, which he will enter in September 1960.

Meanwhile, he will serve local churches of eleven E and R synods. Within each synod, he will stay three weeks and visit eight local churches, spending two days in each church. His principal task will be to interpret the youth program of the denomination, to counsel with officers and advisers of the local church Youth Fellowship and to demonstrate and direct constructive youth activities. He carries a selected library of current youth-work materials and shows how these resources can be used. He deals with local problems, offers helpful solutions and encourages youth groups to strive to improve their programs.

This summer Reggie, as his friends know him, will attend the joint national youth cabinet meeting, the national summer caravan training and field assignment program at the Volunteer Service Center near Pottstown, Pa., the General Synod meetings at Oberlin, Ohio, the senior-high conference at Dunkirk, N. Y. and the General Council meeting of the United Christian Youth Movement.

OHIO CHILDREN SEND LAMB TO ECUADOR

Miami Sunday News

SOMEWHERE in Ecuador a needy family will soon be gladdened by the gift of a live lamb, thanks to a group of youngsters at St. John's Evangelical and Reformed Church in Troy, Ohio.

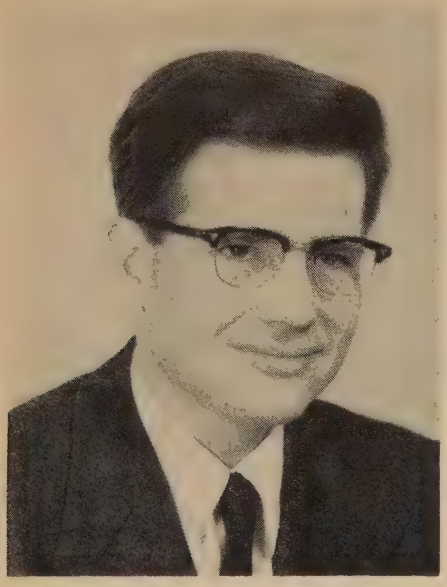
Approximately twenty-five children, ranging from 6 to 12 years of age, took part in the project of raising money for the lamb. Now that the goal of $20 has been reached, the money will be sent to the Commission on World Service where it will be added to other contributions until there is enough to purchase a flock of 100 sheep.

The flock will be flown to Ecuador and given to people living in the South American highlands who need the animals for wool and food. Distribution is made on the basis of need, ability to give adequate care and the promise to pass on the first-born offspring to another needy family.

The picture was taken while Robert Wolfe and James Leas were holding a picture of a wooly lamb and Marilyn Kaye Alexander was adding the last bit of wool, indicating that sufficient funds had been contributed to buy a live lamb. The Rev. Herbert Pfister, pastor of St. John's, and Sherry Pry stand ready to assist.

Continued on next page ▸

PACIFIC SCHOOL OF RELIGION ADDS TO STAFF



THE appointments of A. Durwood Foster Jr. *(above)* of Durham, N. C., as associate professor of systematic theology, and Johan Christiaan Beker *(right)* of New York City, as associate professor of New Testament theology, to the faculty of Pacific School of Religion, Berkeley, Calif., has been announced by Dr. Stuart LeRoy Anderson, president of the seminary.

Prof. Foster goes to Pacific School of Religion from the faculty of Duke University Divinity School, where he has served as associate professor of theology and philosophy of religion since 1954. Before that he was for two years instructor in philosophy of religion and systematic theology at Union Theological Seminary in New York. He is a graduate of Emory University and holds the B.D. and Th.D. degrees from Union Theological Seminary. He also completed graduate work at Columbia University and spent the academic year of 1953-54 at the University of Heidelberg in Germany as a Fulbright scholar. He is a member of Phi Beta Kappa and of the National Council on Religion in Higher Education.

Prof. Beker will go to Pacific School of Religion from Union Theological Seminary, New York, where he has been assistant professor of New Testament since 1956. Previously he was a tutor in the New Testament department and assistant to the chaplain at the University of Chicago.

He is a graduate of the University of Utrecht in Holland, Seabury-Western Seminary, Evanston, Ill., and the University of Chicago. He is a member of the Society of Biblical Literature and Exegesis and was a Fellow of the World Council of Churches in 1949.

The Pacific School of Religion was founded by Congregationalists in 1866 and became interdenominational in 1912. It is situated in the Bay area with four other seminaries making a theological center.

WISCONSIN SYNOD EXPANDS HOME FOR AGED

A NURSING wing has been added to the Cedar Lake Home operated by the Benevolent Society of South Wisconsin E and R Synod near West Bend, Wis. This home for older people is situated on a ninety-eight-acre tract on the east side of Big Cedar Lake.

The home accommodates twenty-seven ambulatory patients and the new nursing or convalescent wing, recently dedicated, provides accommodations for eighteen residents in seven double and four single rooms. Included in this wing is a special diet kitchen, and all special-diet residents have their meals there. Round-the-clock nursing service is provided.

"The Cedar Lake Home is operated with the utilization of the latest techniques of progressive geriatrics," writes the Rev. Louis C. Riesch, the superintendent. "No one comes here to die, but to receive new purpose and hope in life. This is a real home for the residents and not an institution."

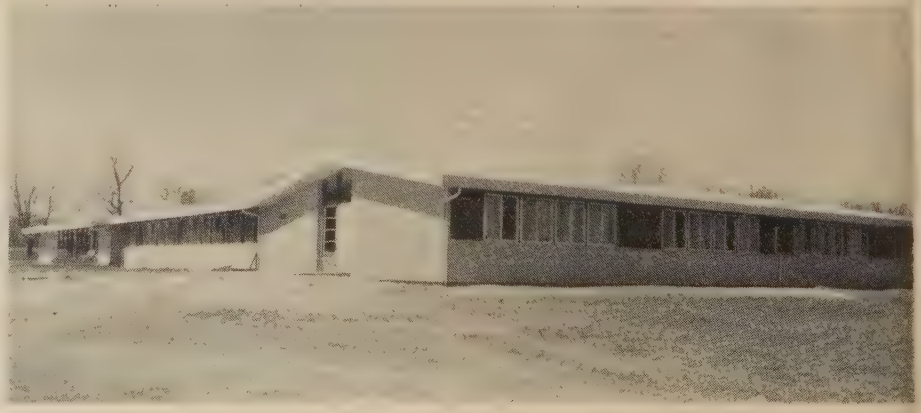
Representatives of welfare agencies who have visited the home have acclaimed the program as the most modern in the state.

Architect for the new addition shown in the accompanying photograph was William P. Wenzler of Milwaukee *(see page 16)*.

Financial help for debt reduction, interest payments and board expenses comes from the churches in Wisconsin. Operating expenses are taken care of out of the home's income from resident fees.

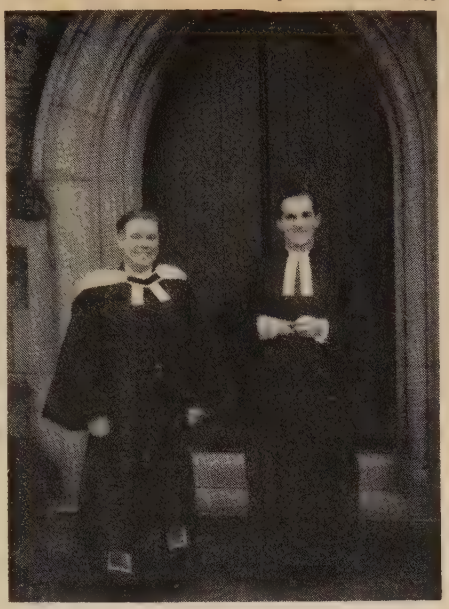
Half-acre lots are available without cost to elderly couples, lay or clergy, who may want to erect a private home on the grounds. Also situated on the grounds is a retreat and recreational center with meeting rooms and overnight facilities for use by church groups in the state.

Furthermore, the new building will house libraries, facilities for appreciation of music and the arts, hobbies and games for nonpermanent residents. Setting up an "outpatient" plan, the Benevolent Society will charter buses to bring older people to the home for as long as they want to stay —thus giving them the change older folks need and so much enjoy.



TWO BRITISH MINISTERS SERVE KANSAS CHURCH

Capital-Journal Photo



Two British ministers, the Rev. Arthur John Jones *(left)* and the Rev. J. Edward Robinson, have recently become co-ministers of the Congregational Christian church in Centralia, Kan.

They first conceived the idea of coming to the United States several years ago when the Rev. and Mrs. Fred Smith, formerly of Kansas and now retired in California, visited the Congregational church in Southport, England, where Mr. Robinson was the minister. The Smiths suggested to Mr. Robinson that he consider crossing the Atlantic and serving a Congregational church in the United States.

Last November correspondence began between Mr. Robinson and his friend Mr. Jones and the Rev. Dr. L. Merle Rymph, superintendent of the Kansas Conference. The two men wanted to share a pastorate, they said. They promised to "work earnestly and hard for the kingdom, evangelize and labor, preach the gospel and care for God's people." They would sell a car and other personal belongings to buy passage to the United States. A call "sight unseen" to a Kansas church seemed improbable, but they were willing to make the venture on faith.

Last March the people in Centralia gathered to see and hear the two men from England. They liked what they saw and heard, and they extended a unanimous call. The men wished to serve together under one salary for a year while they make adjustments to their new homeland. During the ten days before they began work in their new parish, they visited many Kansas churches and took a 600-mile swing around the state, constantly expressing amazement at the distances covered, the blue skies and the wide open spaces.

Both men are ordained Congregational ministers with college and theological degrees and membership in the Congregational Union of England and Wales. During July they will attend the La Foret Pastors' School near Colorado Springs, Colo.

At the recent annual meeting of the Kansas Conference of Congregational Christian churches held at Plymouth Church in Wichita, recognition was taken of the fact that Dr. Rymph has completed twenty years of service as state superintendent for Kansas. A citation was read and gifts given to both Dr. and Mrs. Rymph.

Dr. Ray E. Phillips, moderator of the CC General Council and a retired American Board missionary, gave the keynote address at the annual meeting, speaking on the theme "Churchmanship for our time."

At a dinner held during the annual meeting, tribute was paid to the Rev. Wilbert E. Dull, who recently retired after completing fifty years in the ministry. His last pastorate was at Seaman Community Church in Topeka.

CONGREGATION RECEIVES GLASS CHALICE

Ann Arbor News

A GLASS chalice of a design created for Coventry Cathedral in England has been given to the Evangelical and Reformed Church of the Good Shepherd, Ann Arbor, Mich. The ten-inch-high chalice is the gift of Mr. and Mrs. Royston C. Lunn, who moved to Ann Arbor from England and have since joined the Church of the Good Shepherd.

Mr. and Mrs. Lunn felt that the chalice should belong to a church rather than remain in their private collection, and they chose the Church of the Good Shepherd because its building's contemporary design seemed best suited to the chalice. The Lunns' home churches included none built after the twelfth century.

The chalice was designed for Coventry Cathedral, the only major church building erected in England since World War II, by W. G. Riley of the firm of John Walsh Ltd. of Birmingham, England. Six sets were presented to the cathedral in 1949 and a seventh was placed on exhibit at the firm. The Lunns obtained the display chalice after the firm was bought by the Ford Motor Company. The chalice is inscribed with a traditional prayer, "Cleanse the thoughts of our hearts by the inspiration of the Holy Spirit," from "The Collect for Purity" found in many prayerbooks. The cup's design is in harmony with other communion ware of the church where it is now being used.

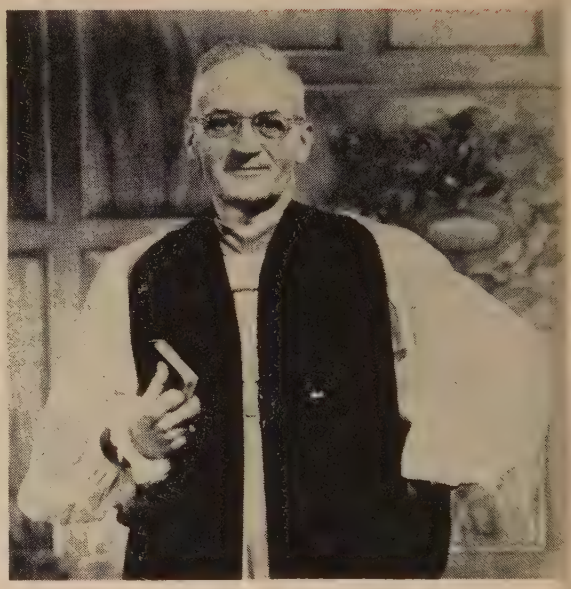
After the presentation to Coventry Cathedral, the vicar of St. Matthew's of Birmingham commented that "a chalice is not made to be looked at and then hidden in a safe. It is made to be the cup from which common people drink at a common meal as they devote themselves to a common task."

The Rev. Richard E. Crusius is pastor of the Church of the Good Shepherd, which was organized under the supervision of the Board of National Missions less than three years ago. Last fall the congregation dedicated its new educational building, which will house all activities until the sanctuary can be added. This first unit won the third award in the 1958 nation-wide competition conducted by the Church Architectural Guild of America. In April of this year the congregation dedicated a two-manual Möller organ — the gift of friends.

NEWS of the WORLD

AMERICAN BISHOP TAKES HIGH ANGLICAN OFFICE

RNS



EPISCOPAL Bishop Stephen F. Bayne Jr. of Olympia, Wash., has been named executive officer of the world-wide Anglican communion, a newly created post that he will assume in London next January. The position is considered second in influence to that of the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury.

Bishop Bayne will have two principal responsibilities: to the Advisory Council of Missionary Strategy, central Anglican world missions planning group; and to the Consultative Body of the Lambeth Conference, which functions during the ten-year intervals between the world-wide meetings of Anglican prelates.

Earlier in his career Bishop Bayne was rector of Trinity Protestant Episcopal Church in St. Louis. During that time he was a member of the interdenominational ministers' study group out of which came the impetus that led to the initial proposal that the Congregational Christian churches and the Evangelical and Reformed Church explore the possibilities of union. Dr. Truman B. Douglass (CC) and Dr. S. D. Press (E and R) were also members of that group.

HANDICAPPED AMERICAN OF THE YEAR

DR. Anne H. Carlsen, who overcame the handicap of being born without hands or feet to win a Ph.D. degree in education and to become superintendent of a Lutheran-supported School for Crippled Children, Jamestown, N. D., recently received the "Handicapped American of the Year" award in Washington, D. C.

The award, bestowed by the President's Committee for Employment of the Physically Handicapped, was presented to the courageous Lutheran teacher by Vice President Richard M. Nixon.

An audience of 1,000 persons, many of whom were themselves handicapped, applauded. The ceremony was a high light of the annual meeting of the President's Committee.

Dr. Carlsen was born in Grantsburgh, Wis., and despite her handicaps won an education at St. Paul (Minn.) Lutheran Academy, from which she went on to the University of Minnesota. She earned a master's degree at the University of Colorado and finally a doctorate in education from the University of Minnesota.

She joined the staff of the School for Crippled Children, an institution of the Lutheran Hospital and Home Society, an inter-Lutheran group, in 1938 when it was located at Fargo and helped it build a new campus in Jamestown where it now serves eighty-two handicapped children. She has been its superintendent since 1952.

CHURCHMEN ASK STRONGER ANTI-OBSCENITY LAWS

RNS

Two churchmen led off testimony before a House Post Office subcommittee investigating obscenity in the mails. The photo shows Dr. Carl F. Reuss of Columbus, Ohio *(left)*, executive secretary of the Board for Christian Social Action of the American Lutheran Church, and O. K. Armstrong of Springfield, Mo., prominent Southern Baptist layman and legislative director of the Churchmen's Commission for Decent Publications, speaking with Rep. Kathryn E. Granahan (D.-Pa.), who is chairman of the subcommittee. Dr. Reuss and Mr. Armstrong joined religious leaders from all over the nation who spoke at the hearing in behalf of stronger laws against pornography.

In the meantime, the Post Office Department has announced that it has obtained an indictment in a Federal court in Detroit charging three dealers in California with mailing obscene pictures and printed material to persons in Michigan.

This is the first major indictment brought under a law enacted by Congress in 1958 that permits the prosecution of mailers in the jurisdiction where the mail is received as well as where it is posted.

CALVIN SERVICE RE-CREATED FOR PRESBYTERIANS

RNS

A HISTORIC worship service that followed in minute detail one performed more than 400 years ago by John Calvin, noted Protestant reformer, was given a dramatic presentation on the eve of the annual General Assembly of the United Presbyterian Church in the U.S.A., held in Indianapolis, Ind., last month.

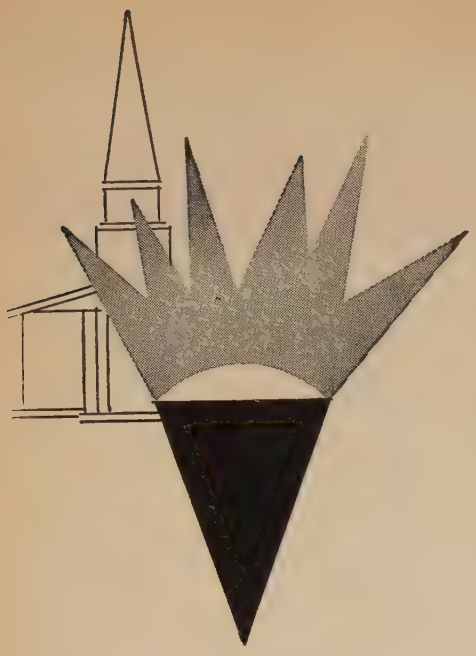
The service followed that conducted by Calvin for the Strasbourg church in France, of which he was minister. It was conducted in observance of a number of Presbyterian and Reformed anniversaries being marked this year in various parts of the world, including the 450th anniversary of Calvin's birth at Noyon, France.

Calvin was portrayed by Robert E. Seaver *(see photo)*, director of religious drama at Union Theological Seminary, New York City, a professional actor. He delivered one of Calvin's sermons, which, like the service, was translated from the original French.

Calvin's Strasbourg liturgy differs from the one in common use today in Presbyterian and Reformed churches. In the old form the pastoral prayer is said after the sermon, and the scripture lesson is read directly before the sermon. Another difference in the old liturgy is that the minister pronounces absolution of sins, the Ten Commandments are sung and the congregation kneels much more frequently. Furthermore, the worshipers go forward to receive communion.

Building the Church Program

XI . . . ADULT CHRISTIANS— A COMMISSIONED PEOPLE



WILLIAM E. WIMER

HARRISBURG, Pa., has, like many other American cities, been burdened until recently with an inner-city traffic tangle. It has taken the citizens of that community several months to get used to the corrective traffic flow plan that was introduced. Even more months were required for devising the plan. Those responsible had to recognize the problem, define and analyze it, suggest solutions, test various portions of the plan, and finally evaluate and correct some of the wrinkles in the new plan.

Careful Planning

If the churches are ever to build and carry out an effective adult program, that same type of careful drawing-board planning, pre-testing and evaluating must go into it.

1. Recognize the problem. This is easier said than done in our day, for by and large there seems to be no problem. Religion is more fashionable than ever. The Advertising Council and radio and television personalities enjoin families to go to church. Many people are responding. A greater proportion of the population is related to the church than ever before in our nation's history. Larger sums of money are being given to the church. In the face of such success there is, however, still a problem.

2. Analyze and define the problem. The problem essentially is that more and more people know less and less about their faith. While people admit that what an individual believes is important, by and large the contention is that it's what you do that really counts. But actions grow out of beliefs. If men do not know what the faith is, how can they be true to it?

Furthermore, how can they pass on what they really do not know to succeeding generations? In other words, the church is always one generation from extinction. An especially crucial aspect of the problem is that because so many adults do not understand what the church is, they do not recognize that they are the church. It is no wonder then that laymen see themselves not as the Servant People of the Servant Lord, but rather as caretakers of some "sacred" property known to them as the church.

A second part of the analysis has to do not with philosophic matters but with some fairly concrete things. To refer again to Harrisburg: In analyzing the traffic problem of the inner city the experts mapped out the streets and studied the number of cars moving along those streets at different hours. Only after they "got the facts" were they able to begin to deal with the problem.

So it must be with the church. If we are to provide an adequate program for adults, we must know how many adults we have, where they live and work, their relationship to the church and community. If we are guilty at times of giving answers to questions that people are not asking, we are equally guilty in the church of planning programs for the man who isn't there.

This is true not simply for the man who doesn't come to church but for individuals who are unavailable to be ministered to in a particular church. For instance, one church felt that it ought to have a young-adult program because other churches were developing similar programs. The program never got off the ground. Most of the young adults were either in the Armed Services or were in college. Still another church wanted to start a golden age group when the golden agers did not need a club of their own. There weren't enough of them and furthermore they were active elsewhere in the church.

Still another part of this analysis has to do with the matter of duplication. It is not enough to determine whether all adults are involved in some part of the church's program. It is equally important to determine whether various committees and organizations are duplicating each other's functions.

3. Propose several solutions to the problem. While there is no one solution for all the churches, neither is there any one solution that will be immediately evident for any one church. Various solutions need to be suggested. While each situation is different, there are some fairly common problems. As suggested above, our laymen are not as intelligent about their faith as they ought or would like to be. They themselves are asking for better grounding in theology and the Bible. A good place to start probably would be with the church council. Key leaders of the churches need to have an understanding of the essentials of the faith and the nature of the church. In the church council of a small New England church some years ago Elton Trueblood's *Alternative to Futility* was used. The study experience at each council meeting proved a transforming experience in the life of the church.

Changed Attitudes

In one church a stewardship committee began to study a publication on the theology of stewardship. The experience radically revamped not only their attitude toward the budget-making process but also their method of dealing with more mundane matters, such as painting the church.

4. Institute a plan or plans. There is less possibility of failure if there has been good analysis and good planning ahead of time.

5. Evaluate the program periodically. No particular program of work with adults is good for all time. Not simply do new occasions teach new duties, but adults come and go. This means that year by year the total program needs to be evaluated.

While there are many healthy aspects to Protestant church life today, there is still a deceptive robustness about much of it that is like that of a tubercular patient. We need to recognize that many of our Protestant adults are rootless Christians engaged in a great deal of commendable activity but not knowing the reason why. Each local church owes it to itself to help its people see themselves as the people of God—"a commissioned people with a mission."

Mr. Wimer is director of adult work and family life of the Evangelical and Reformed Church.

This article is the eleventh in a series dealing with the Christian enlistment program in the local church. Materials for this program have been prepared cooperatively by E and R and CC groups.

New Hampshire Holds Senior Citizens' Week

Spirit of fun and fellowship marks Senior Citizens' Week.

On June 27, eager senior citizens from all over the state of New Hampshire will trudge up the hill to the conference center at Pembroke for a week of good fellowship and spiritual renewal just as they have for the past three years. For Senior Citizens' Week has become quite an institution in the New Hampshire Congregational Christian Conference.

Those who have enjoyed Senior Citizens' Week before will look forward with anticipation to the stunt nights, style shows and town meetings that have become a memorable part of the week's activities. Those participating in Senior Citizens' Week for the first time may be a bit apprehensive. After all, it is not easy for an elderly person to pack up and go among strangers when he has not been away from home for some time. Maybe the food will not agree and no bed is quite like one's own. A bad heart restricts activity and some days arthritis is almost unbearable.

But before they know it even the shy ones will be joining gaily in the merriment. The center is so much more beautiful than they had imagined and the staff so friendly that soon the feeling of strangeness will disappear. The daily schedule, as in past years, will go somewhat as follows: 7:45 Morning devotions led by senior citizens;

8:00 Breakfast, housekeeping;

9:30 Dr. Alden's hour led by Dr. Frederick W. Alden, conference superintendent;

11:00 Games, crafts;

12:00 Dinner followed by a rest period;

3:00 Recreation led by staff member;

5:00 News time—current events, news of senior citizens;

6:00 Supper;

7:00 Vespers led by senior citizens;

7:45 Fun and fellowship;

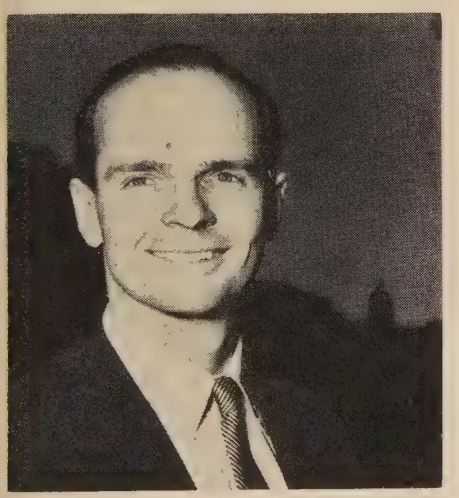
8:30 Good-night circle.

Each day during Dr. Alden's hour courage and confidence grow. New thoughts and insights make cares and worries less burdensome. Doubts and questions concerning the Christian faith are clarified.

Soon it's time to go home. Addresses are exchanged, promises to write are made and senior citizens will be off down the hill with a sparkle in their eyes—their self-confidence renewed and their spirits enriched. Dr. Alden is right, they'll tell themselves: "There is always something to look forward to."

GENEVA HIGGINS

Mrs. Clifford Higgins of Concord, N. H. is a past president of the Women's Fellowship of New Hampshire. Photo by courtesy of the author.



Senator William Proxmire, Wisconsin.

The Rural Revolution Is Convocation Theme

Some say that an institution is but the lengthened shadow of a man. Rural leaders have never been ashamed to identify themselves with the spirit of John Frederick Oberlin, whose town and country ministry is still remembered after 133 years.

During the first three days of September, United Church town and country leaders will gather at Oberlin College, which was named for him, for the first Town and Country Convocation of the United Church of Christ. Pastor Oberlin is remembered for his imaginative approach to difficult problems. And delegates to the convocation will explore a difficult theme: "The Christian witness in the rural revolution."

Senator William Proxmire of Wisconsin will open the meeting with an address on "Change and crisis in rural America" and Prof. Victor Obenhaus of Chicago Theological Seminary will reply in his talk on "A theological look at the cultural crisis."

The convocation will move from an analysis of current rural problems on the first day to "Creative elements in the rural revolution" on the second day and "The rural church movement looks ahead" on the final day.

Second-day events also include addresses by Prof. William Mather of Pennsylvania State University on "The rural community moves toward the future," and by Prof. Rockwell Smith of Garrett Biblical Institute on "The country church in the new 'rurban' society of our time."

The final day will feature Dr. E. W. Mueller, town and country secretary of the National Lutheran Council. The Rev. Dr. Purd E. Deitz, general secretary, E and R Board of National Missions, will conclude the convocation with an address on "The rural church and the whole church." Dr. Clarence Jordan, director of Koinonia Farm in Americus, Ga., will conduct devotions at all sessions.

Each day panels of laymen, parish ministers, and conference and synod executives will discuss the day's major themes and the entire body will move into discussion groups to analyze the major presentations.

The University of Wisconsin is loaning a rural art exhibit, which will be interpreted in a major presentation by James Schwalbach, specialist in art and design of that school.

Registrations for this important convocation are being received by town and country chairmen of the conferences and synods who are forwarding them to the Town and Country Church Department, 1720 Chouteau Avenue, St. Louis 3, Mo.

SERGE F. HUMMON

Mr. Hummon is associate secretary of the Department of Town and Country Church of the United Church of Christ. Photo by courtesy of the author.

BOOKS

A SOUTHERN MODERATE SPEAKS

By Brooks Hays *(University of North Carolina Press, $3.50)*

LAST November a write-in candidate supported by Governor Orville Faubus and the White Citizens Council of Arkansas defeated an extremely useful and conscientious Congressman from Little Rock. Brooks Hays had been elected seven consecutive times. For his efforts to act as an arbitrator in the Little Rock school crisis and because he took the difficult role of "a moderate" in the desegregation issue, he was repudiated by a majority of the voters in the general election and a pro-segregation member of the city school board was sent to the U. S. House of Representatives.

The two most interesting contributions of this timely book are: first, over sixty pages giving "the Little Rock story" from the viewpoint of an insider—the one who initiated and then carried through the negotiations that led to the Newport, R. I. meeting of President Eisenhower and Governor Faubus; and secondly, the specifications for "a Southern moderate."

The inside story of Little Rock is worth reading for its facts and its interpretation of events. It gives a much more favorable interpretation of the character, motives and capabilities of Orville Faubus than many others have offered. It lays considerable blame for the sad turn of events upon the then-governor of Georgia, Marvin Griffin, and Roy Harris, Georgia political boss and White Citizens Council leader, who came to Little Rock for a Citizens Council meeting on August 22 after the school board had decided to admit nine Negro pupils.

What do "Southern moderates" believe? Obviously there is no one set of beliefs that would fit all, but here are some of the beliefs of an unusually conscientious and committed Christian and former Congressman:

1. That all public facilities paid for by all the people should be open to all;

2. That churches, being private, voluntary groups, may be selective on grounds of race and probably will remain so;

3. That the 1954-55 school desegregation decisions of the Supreme Court were unfortunate in their effects and indeed were improper. Mr. Hays signed "The Southern Manifesto" after all reference to nullification was removed. He believes the court decisions have set back good race relations in the South. Such issues are reserved for decisions to the states, he contends. By inference, states' rights are transcendent over the rights of a whole group if the protection of the latter necessitates intervention by Federal authority. Social opinion must be in advance of law, and states and local units can sense when legislation or judicial opinions will be sustained by the voluntary consent of the large majority of the citizens.

4. That the National Association for the Advancement of Colored People is too aggressive in its tactics and presumably in its strategy. It should not take cases to the court, nor seek fair employment and similar Federal legislation.

5. That, while schools should be open to all, parents should be able to choose schools outside of their own district if they desire to avoid racial integration; some sort of criteria will keep down to a minimum the number of Negro pupils entering schools where white pupils predominate and this would be desirable;

6. "Permissive integration" offers the best solution since communities would then go ahead according to their own plans in step with the social opinion of their citizens.

7. "Education" of the white people to support individual rights regardless of color or race is the way to work out problems in race relations. Coercive sanctions, like fair employment practices laws with penalties, are the wrong way. The churches have a critically important role to play. Other voluntary associations are also important factors for creating favorable public opinion. These were at work before 1954 and were making very creditable and substantial progress.

8. Now that the school decisions have been rendered, they are the paramount law since, under our form of government, the Supreme Court is the final judge of what the Constitution means. Nullification is untenable. A constitutional amendment validating segregation has no chance of passing and there is "scarcely any hope at all of a reversal of the 1954 decision."

Galen R. Weaver
Secretary for racial and cultural relations, Council for Christian Social Action.

WINDBREAKS

By J. Martin Bailey *(Friendship Press, cloth, $2.95; paper, $1.50)*

THIS is a series of six stories on situations in which Christian churches have provided "windbreaks" against the erosion of human souls. The stories are factual in that they describe real people, using their correct names, and they mention places and incidents. But they are told in fluent style and are sensitive to the human values that invest the hard daily facts with luminosity.

All six stories tell of rural communities —their problems of soil, of economics, of change, of hard work. But they also tell of a church serving these communities at their points of need, helping people to deal successfully with major threats to their lives. They are full of firsthand conversations, genuine wrestling with problems, the partial victories possible in human experience and the touch of glory the victories bring.

The book climaxes in a story that reaches from the farms of the United States across the oceans to the farms of Turkey as a "flying cowgirl" accompanies some calves sent as a good neighbor gift to that country.

In explaining his provocative title, the author points out that just as agriculturists plant rows of trees as windbreaks against soil erosion, churches are using their own unique "windbreaks" against the elements that would waste the vitality of town and country communities.

Windbreaks will be especially appealing to young people, but persons of any age will find it well worth reading. And although the stories are about country communities, they will interest urban readers also, for here they will gain insight into what rural life is and can be.

Illustrated by striking pen-and-ink sketches by Brinton Turkle, the book is easily read with large type.

J. Martin Bailey is a Congregational Christian minister, a graduate of Eden Theological Seminary and former editorial assistant on *The Messenger*, one of the predecessors of *United Church Herald*. He is at present circulation manager for the *International Journal of Religious Education*. The book was written as part of the Friendship Press series on the 1959-60 home mission study theme: The church's mission in the town and country church.

Windbreaks has the fault of its virtue: since it is short and uses a story-telling technique, it cannot fully develop the issues nor bring to bear upon them the facts needed for an adequate discussion. This shortcoming is less serious than it would be otherwise because each chapter has its own introduction to delineate some specifics. Also, Mr. Bailey has prepared a separate study guide to reinforce this aspect of the subject. Thus the book can stand on its own feet as a story-teller and also, with the aid of the study guide, be a useful tool for classes and study groups.

The sequence of the tales has a powerful logic in that the first shows some country-church young people dealing with some of their own problems (with the help of adults), and the last tells about young people working at the task of a world-wide Christian concern.

Elmer F. Ansley
Assistant editor, United Church Herald.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

LETTERS

Northampton, Mass.

TO THE CO-EDITORS:

Thank you for publishing "Man's plight grossly exaggerated" by Frederick W. Whittaker in the April 9 issue. All honor to him for daring to read the New Testament in the light of common sense, for clinging to a faith in man and for interpreting life with reverence!

Eva P. (Mrs. John) Pierpont

★

Albuquerque, N. M.

TO THE CO-EDITORS:

Bravo to John Coleman Bennett for his article "Should the church participate in politics?" in the May 7 issue!

Let the churches build principles within the people so that they will be capable of just decisions in political matters rather than influence the people with stands on controversial matters and thus encourage the lethargy that is already widespread among people!

Betty (Mrs. R. D.) Van Derck

★

Mason City, Iowa

TO THE CO-EDITORS:

The article in the May 21 issue, "The wedding is a ceremony, but . . ." by June B. Hamersma is a welcome interpretation of church wedding ceremonies. This perspective has been long in coming into print.

United Church Herald could perform a service to our churches by making this article available in leaflet form for distribution to couples planning to be married.

The excellence of this article reflects the continuous excellence of *United Church Herald.* Thanks for your fine publication.

Ralph L. Casebolt

Co-minister,
First Congregational Church.

★

Webster Groves, Mo.

TO THE CO-EDITORS:

Some of our students have need of the English editions of these books, all published before 1934:

The Book of Worship, Evangelical Synod of North America.

The Book of Worship or *The Directory of Worship,* Reformed Church in the United States.

If anyone cares to send available copies, priced moderately, the undersigned will be glad to pass them on.

Herbert H. Wernecke
Librarian, Eden Theological Seminary.

Saratoga Springs, N. Y.

TO THE CO-EDITORS:

I am gathering material for a joint biography of the lifelong friendship and interrelated ministries of the Rev. John Haynes Holmes and the late Rabbi Stephen S. Wise and would appreciate letters, documents, reminiscences, anecdotes and any pertinent information. All such material will be carefully copied and returned to the sender.

Carl Hermann Voss
Minister,
The New England Congregational Church.

★

Philadelphia, Pa.

TO THE CO-EDITORS:

From the first issue of *United Church Herald* I have been thrilled and inspired as I have read each issue almost from cover to cover. Each article is timely and thought-provoking. In my opinion the editors have been doing a magnificent job in the editing of this fine religious journal.

I have clipped out the new proposed Statement of Faith *(March 26 issue).* Each time I have read it carefully, only to wonder again at the beauty of its language and the perfection of its message. It is a most remarkable piece of work.

I have enjoyed the *Herald* so very much that I am unable to let another day pass without mailing you word of my deep appreciation, which I am sure is echoed by many other people in the E and R branch of the United Church.

Harry E. Ott
Teacher, adult class,
Woodcrest E and R Church.

★

Pittsburgh, Pa.

TO THE CO-EDITORS:

While we are all looking forward with great anticipation to the meeting of the General Synod at Oberlin, Ohio, this July, it may be worthwhile to recall the meeting of the National (General) Council of the Congregational churches, which was held there in 1871 and which adopted a notable declaration, its closing paragraph being as follows:

"We believe in the holy catholic church. It is our prayer and endeavor that the unity of the church may be more and more apparent, and that the prayer of our Lord for his disciples may be speedily and completely answered and all be one; that by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world."

Conrad N. Sprenger
Retired E and R clergyman.

★

Rutland, Vt.

TO THE CO-EDITORS:

As I read for the first time the proposed Statement of Faith I felt tears coming to my eyes—tears of gratitude and thanksgiving that God, working in his wondrous ways through the minds and hearts of men, once again causes his people to express that faith which is rooted in his creative, redeeming and sustaining power. As I have re-read the statement my initial reaction has been sustained at a deeper level.

Therefore, it is with no apologies but rather thanks to the Rev. Emerson W. Harris of Detroit Lakes, Minn. (whose letter appeared in the April 23 issue) that I make the following comments:

1. The style of the statement is brilliant with a subdued power that speaks to me. Far from being wordy it uses words as they ought to be used, as we offer praise unto him "to whose deeds we gladly testify"; one cannot conceive of the statement as dull or lifeless when "He seeks in holy love to save his people from aimlessness and sin"; the whole statement rings and sings, tingles the spine and challenges the mind when one recalls that the valley of dry bones that could be my life has been rendered impossible by that very faith to which the statement testifies. Here let us sing the Doxology, indeed!

2. Far from distorting history the statement testifies to the Christian view of history wherein God—by whatever human terms he is known (be it Father, Son or Holy Spirit)—chooses to work in and among us revealing to each of us that which we are ready to receive—a readiness that itself is the work of his Spirit. The church is supreme? Impossible when we say, "We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ, and our Father."

3. Four hundred years of significant history are sustained and justified through this statement. What better suggestion of the convenant relationship than that "He calls us into His church. . . . " Our response is surely indicated as we testify to our willingness ". . . to accept . . . to be . . . to proclaim . . . and resist . . . to share . . . to join. . . ." That unique heritage peculiar to Christians in general and Congregational Christians in particular is given voice as "He calls us . . ." and "He promises . . .", to which we can reply adequately only in terms of praise: "Blessing and honor, glory and power be unto him!" Yea, verily!

4. This Statement of Faith, born of experience, is a mature statement that testifies to a faith that is live and vibrant, full of trust and expectation, call and promise, grace and that peace that is above our complete understanding.

I say praise God for this proposed Statement of Faith; may its life be long but may we be ever willing to admit with joy that God speaks new and fresh words to each generation, to those who have ears with which to hear.

Gordon M. Aldrich
Minister.
Congregational Church of Rutland.

RENEWAL IN RETREATS

(Continued from page 14)

Back of this conviction stands the truth that any firsthand personal relationship must always be sought for its own sake and not as a means of advancing our purposes, however worthy these may be.

God, neighbor, myself are persons. If I make a retreat in order to better realize my responsible life of love toward each, I can do so only as I seek to enter into relationship with them for the sake of the Person and the persons themselves. To make a retreat in order to use this new relationship as a means of furthering some other end is to destroy the possibility of communion at the outset.

Such perversion of personal communion is the terrible apostacy of our generation. The salesman making friends in order to influence people is no more guilty of this sin than the man who prays in order to prosper or the churchman who engages in "spiritual preparation" for putting over the next campaign.

E. L. Mascall's words concerning the perversion of worship in this way apply also to retreat, itself an act of worship: "There is an all too common view of the relation of worship to life whose falsehood should now be evident. I mean the view that the main value of worshiping in church is that it enables one to do God's will more thoroughly in one's daily life. It cannot be too strongly emphasized that . . . every act of worship is its own justification. It is rendering to God that of which he is worthy, and in that its whole reason lies."

To say this is not to contradict what has been implied in our earlier discussion of the way in which retreat, through the detachment it offers, can contribute to the meeting of our basic need to surmount the claims of sense and egocentricity and to enter into more creative ways of living. It is to say, rather, that all of the consequences of retreat that appear upon our return come about not as the deliberately sought gains but as the unsolicited overflow of our having been in communion with God and with others like ourselves.

This justification for retreat is rooted in the biblical view of our deepest relationship with God. That relationship is described as a participation in the life of God in two ways: In the first, God is revealed to us as the Creator, and we are called upon to take part in his work. Man is bidden to "be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over . . . every living thing." *(Genesis* 1:28.) The two servants who double their master's money are rewarded appropriately: ". . . thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." *(Matt.* 25:21.) Work faithfully done, in the economy of God, brings both the power and the responsibility for doing greater things, for in this way we participate in the joy God has in his creativity. "My Father works even now," said Jesus, "and I work," and out of that participation in his Father's work he called the disciples to join in his mission. The Christian is to see all his life as a participation—in such ways as his capacities and his opportunities allow—in the creative work of God.

But creative activity is not all that can be ascribed to God's life and being; and therefore work cannot be regarded as the sole end of man's life. Set in balance with his activity is God's beatific rest; and men are called to participate also in that state of joyous being. At the end of the sixth day of creation, God surveys all he has made and calls it "very good." "And on the seventh day God ended his work which he had made . . . And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." *(Genesis* 2: 2-3.)

Humanitarian Invention

The Jewish Sabbath enshrining this conception of God at rest was a humanitarian invention of great significance. Slaves, strangers and beasts of burden were its beneficiaries, and its humane consequences survive into our own day. But the significance of the Sabbath is not to be found in these benefits to men and beasts. Its meaning is religious and is to be seen in its representation of the way men are to participate in the life of God.

He rests from his labor and enters into his benign peace and joy and repose; and we are most in communion with him when we draw near that divine rest. Canon Alan Richardson gathers up this biblical rhythm of work and rest in these words: "The observance of a day of rest carries with it profound eschatological implications which altogether transcend our contemporary problems. . . . Our human rhythm of work and rest is a refraction of that image of God in which we were made: . . . man's work, like his Creator's, is crowned with his rest, and his chief end is not to labor but to enjoy God forever."

The relation between the Sabbath and retreat will be readily apparent. A retreat is not irrelevant to our daily work, for in work, too, we participate in God's activity. In a retreat itself we work, as the phrase "making a retreat" suggests. But as the Sabbath Day represents and anticipates our entrance into God's holy rest, which is our ultimate destiny as men, so a retreat offers us the occasion for coming for a time into the rest and the peace of God's presence, in order that we may be with him and may "enjoy him"—if not as yet "forever," at least for this present hour. Here in retreat we rehearse that eternal life for which in God's time we are meant.

THE WEST IN CRISIS

(Continued from page 5)

tive imperialism.

However, since the Bolshevik Revolution Soviet leadership has increasingly turned its back upon the West, orienting itself more and more toward Asia. The Soviet Union is now a multi-national state rather than a European nation with a colonial empire in Asia. In some respects this multinational state is more Asian than European. Soviet leadership has rejected Christianity and has adopted a theory of the relationship of the individual to the state that is antithetical to the Western concept.

Soviet Man has detached himself from the West. He conceives of Western Man as his enemy, yet the materialistic standards by which he measures his accomplishments are largely the materialistic standards of the West. Soviet Man challenges Western Man with the latter's own weapons. Together with Western Man, he stands on trial before mankind on the charge of holding the entire human race at the brink of destruction.

Against this indictment Soviet Man can plead that it was not he who opened the door into the atomic age and that, unlike Western Man, he has not yet used a single nuclear weapon.

The fact is that Soviet Man has adopted our own crass materialism and added to it an explicit repudiation of the moral restraints in which we still have the grace to profess belief.

We have betrayed the Judaeo-Christian heritage. Soviet Man has rejected it altogether.

The dawn of the atomic age robbed physical power of its significance as an instrument of rational policy. Yet Western Man and Soviet Man have entered upon a struggle for preponderance of physical power, as if neither of them realized what has occurred.

To describe the so-called nuclear stalemate by the simile of two scorpions in a bottle ignores the all-important fact that if the two great antagonists annihilate each other they will also kill off the human race. Yet this fact draws a line between the nuclear antagonists and the rest of humanity, making pariahs of the nuclear powers.

Logically the nuclear stalemate should provide a guarantee against race suicide. But the history of man does not follow the course of logic. History is written more by accident than design, often by the wholly irrational acts of madmen.

Fear is the great enemy of reason. Fear lest the madman, Hitler, produce an atomic weapon led the Anglo-Saxon democracies to open the Pandora's Box of atomic weaponry. Fear drove Stalin to desperate efforts to break the American monopoly. Fear produced the American H-bomb and

its Soviet counterpart.

There is no answer to fear except in the realm of the spirit. Where moral conscience is submerged by materialistic expediency, fear inevitably creates hatred and the impulse toward aggression. And the desire to kill an enemy creates the need to believe that the enemy is so wholly evil that he deserves to be killed in the name of righteousness. There is no older story than this in the history of Western Man. Only now the conventional ending is no longer possible. Murder has become automatically punishable by suicide.

We know all this and so do the Russians. Yet the scorpions are twisting and turning in the bottle.

Soviet leadership cherishes the illusion that the banning of nuclear weapons could restore the old order, in which the Communists' massive conventional armaments would leave them supreme. Western leadership chases the mirage of a "limited nuclear war"—a war in which the Russians would graciously permit us to use just enough nuclear weapons to offset their conventional superiority. Each in its own way is trying to turn back the clock of history and thus to obtain an advantage over the other.

But history refuses to be reversed. Inventions cannot be un-invented. The price that history demands for a safe-conduct into the atomic age is not the limitation and control of armaments but the abolition of war.

Meanwhile, mankind trembles in apprehension, looking with mounting incomprehension and resentment at the two irresponsible antagonists. Soon China, with one-quarter of the world's population, will enter upon the scene as a third and wholly unpredictable element.

The world knows that we of the West began this madness and looks to us to end it. This is easier said than done, but it must be done if the human race is to survive.

The cold war is essentially a struggle for the allegiance of the majority of mankind—a struggle between two different concepts of the nature of man and of man's relationship to his fellow man, to his country and to the universe. It is true that this conflict involves a clash of social-economic theories, but the antithesis between "capitalism" and "socialism" is more apparent than real. The West is no longer capitalist in the Marxist sense, and certainly the Communist system is nearer to state capitalism than to socialism. Nor can the struggle be accurately described as a conflict between democracy and dictatorship. The Communist orbit provides certain elements of freedom not hitherto enjoyed by its inhabitants. The West has its enclaves of tyranny and dictatorship.

The real essence of the conflict is between two kinds of governments—between governments that foster revolutionary change in what they conceive to be their nations' interests without regard to any concept of international morality, and governments whose policies and actions in support of the *status quo* are limited and guided—no matter how imperfectly—by the moral concept of their peoples.

This antithesis remains obscured so long as both sides pursue the morally indefensible policy of threatening nuclear war.

Such a policy is perhaps consistent with the Marxist-Leninist philosophy, in which violence is sanctioned as an instrument of promoting revolution. It is wholly inconsistent with the professed philosophy of the West.

Until the West recaptures its lost moral sensibility, its struggle against communism will remain all but meaningless to the majority of mankind.

WORLD ALLIANCE

(Continued from page 23)

between the supremacy of colored and of colorless peoples, between the devotees of old and of new revolutions, ultimately between "me" and "thee" (that is undoubtedly why we pray, in the Mizpah benediction, that the Lord "watch" over us both when our backs are turned upon each other!).

2. *The gospel of the Servant Lord.*

The inevitability of death is the occasion of an ever recurring anxiety and disease. To be sure, life itself is a mystery but the fact that death and life are so inextricably intertwined in human existence compounds the mystery.

All the more amazing is it that the "gospel" that Christianity proclaims is focused upon a man's death by crucifixion. The cross of our Lord Jesus illumines the entire scene and sheds a flood of light upon the center of the mystery. It helps us to see ourselves from God's point of view—both as we are and as we are meant to be! In the cross there are brought together in one event the worst consequences of Adam's willful infidelity and pretension and the fruits of the obedient service of the man Christ Jesus who, though he was tempted even as we are, remained without sin.

The New Testament leaves no doubt that the temptations of Jesus were real and disturbing, even as were Adam's. The truth of the matter is, of course, that the perfectly faithful Son of God did not face the puny kind of temptation that throws us for such a total loss—the decision "to be a servant" or not "to be a servant."

Jesus had accepted his role as a servant with all his heart. For him the question was not "whether or not?" but "how?" His temptations are just as real as ours only more virulent because of the amount of strength he brought with him to be tempted. His temptation was to be a servant without "emptying himself" and becoming a servant (cf. *Philippians* 2:5-11 and *John* 13:3-5).

In the cross, the man of the Garden of Eden, whose sin drove him out of the garden into the desert of human rivalry, poverty and warfare, is confronted by the second Adam, "who did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant." From this encounter a new humanity is being formed. "For as in Adam all die, so also in Christ shall all be made alive." That is, whereas Adam continues to bring death out of life (like cancer), Christ brings life out of death (like yeast). Life, in man's hands, is always subject to cancerous distortion. Death, in God's love, is always the occasion for yeast-like resurrection and newness of life.

Granted that the power of our Lord's passion is itself the mystery behind the story of our life, how do we lay hold of this precious gift?

3. *The vocation of the Servant People.*

The Christian life has but one spring of action in lieu of the many broken cisterns with which one has been preoccupied. It is an unending reservoir of "gratitude" for the "grace" by which one is set free from pretension and the estrangements and enslavements that result therefrom. The most distinctive mark of the new life in Christ is its freedom—freedom to be a servant! The power to exercise this new freedom is the promise that accompanies his command:

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Continued on next page ▸

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"Take my yoke upon you!" It is the assurance of his presence under the other half of the yoke.

There is a legend that says that the angel Gabriel met Jesus upon his ascension and inquired: "What provision have you made for the carrying forward of the work that you have begun?" Jesus replied: "I have given the Spirit to Mary and Martha, to Peter and Andrew, and to James and John . . ." Gabriel wondered what plans the Lord had, should they fail. Jesus only repeated, "I have given the Spirit. . . ."

Whenever people are hungry, thirsty, sick or in prison, we hear the command, "Take my yoke. . . ." And whenever bread is broken and shared, wine is poured and given, the sick are visited and the prisoner is comforted, Christ himself is present as he promised.

An illiterate man is reported to have asked a railroad agent for a train ticket. The agent inquired, "What's your destination?"

The man replied, "My destination is heaven! But my destiny is Pittsburgh."

A little amused, the agent said: "I didn't ask you what your destiny is; I asked where you are going."

"I know," said the man firmly. "I am going to heaven, but my destiny is Pittsburgh."

The church's destination, too, is heaven, but her destiny is Pittsburgh and Podunk, St. Louis, Mo. and Sao Paulo, Brazil—wherever there are people for whom God emptied himself and became a servant. The church's destiny is the world!

The world's agonizing search for social rehabilitation, economic justice, racial brotherhood and international peace is our concern. Without God's Servant People to shoulder the yoke, there is no one to care.

A gift of $19,070 from the Congregational Christian women of Illinois was dedicated recently for the support of special mission projects at home and abroad.

The action highlighted Women's Day held in conjunction with the annual meeting of the Illinois Congregational Conference. Given "sacrificially" beyond regular church benevolences, the money has been earmarked one-third for Illinois use, one-third for home missions and the remaining third for work overseas.

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OBITUARIES

THE REV. FRED J. ABELE, retired E and R clergyman of Houston, Tex., died May 2 at the age of 70. He was educated at Elmhurst College and Eden Theological Seminary and was ordained in 1911. In his forty-seven years of ministry, Mr. Abele served churches in Nebraska, Kansas, Iowa, Illinois, Louisiana and Texas. Surviving are his widow, three daughters and a son. The Rev. Adolph F. Abele, pastor of Erie-Fairview Charge, Pa., and the Rev. Emil F. Abele, pastor of the E and R church at Boonville, Mo., are brothers.

A memorial service for DR. RONALD BRIDGES, prominent CC layman and religious adviser to the U. S. Information Agency, was held in Sanford, Me. on May 24. He was believed to have drowned while fishing in Maine's Pennamaquan River. His age was 53.

Dr. Bridges, a former moderator of the CC General Council and president of the American Board, was the first layman to serve as president of the Pacific School of Religion in Berkeley, Calif. He was also active in interdenominational affairs, serving as executive director of the National Council's Broadcasting and Film Commission and as delegate to the World Council.

Officiating at the memorial service were the Rev. Dr. Frank J. Scribner, general secretary of the CC Pension Boards; the Rev. Frederick H. Thompson, minister of the Woodfords Congregational Church in Portland; the Rev. Frederic E. Charrier, North Hampton, N. H.; and the Rev. Warren S. Palmer, minister of the Sanford Congregational Church. (A tribute to Dr. Bridges by Dr. Scribner will appear in the next issue.)

Dr. Bridges is survived by his mother, his widow, two sons, a sister and a brother, Sen. Styles Bridges (R.-N. H.).

THE REV. DR. HERBERT S. BROWN, minister emeritus of the Olivet Congregational Church in Bridgeport, Conn., died on May 22 at the age of 99.

Dr. Brown was listed as Yale University's oldest living alumnus, having graduated with the class of '81. He was also a graduate of Yale University Divinity School. His first parish was in Mystic, Conn. He served Olivet Church from 1917 until 1929.

Dr. Brown leaves his widow, a son, two grandchildren and six great-grandchildren.

THE REV. DR. PAUL N. CRUSIUS of Elmhurst, Ill., retired E and R clergyman, died May 4 at the age of 72. Educated at Harvard University (A.B., M.A., Ph.D.) and

at Union Theological Seminary, New York City, he was ordained in 1917 and spent his entire career on the faculty of Elmhurst Academy and Elmhurst College, where he was at various times principal of the academy and chairman of the department of history and of the division of social sciences. In 1957 Eden Theological Seminary honored him with the degree of Doctor of Divinity.

Dr. Crusius was chairman of the committee that published the *Elmhurst Hymnal* in 1921. He contributed several chapters to a history of the Evangelical and Reformed Church soon to be published and was working on a history of Elmhurst College at the time of his death. He was secretary of the Evangelical and Reformed Historical Society. His widow and a son survive.

THE REV. ROBERT NIENKAMP, pastor of St. John's E and R Church, Genoa, Ohio, died April 24 at the age of 52. Educated at Elmhurst College and Eden Theological Seminary and ordained in 1933, Mr. Nienkamp served congregations in Illinois, Missouri, California, Louisiana, Nebraska, Iowa and Ohio. Surviving are his widow and four sons, one of whom is a student at Oberlin Graduate School of Theology.

THE REV. DR. WILLIAM WESTON PATTON, interim minister of the Congregational church in Danielson, Conn., died May 6 at the age of 70.

Dr. Patton had served churches in Leicester and Haverhill, Mass., and Glen Ridge, N. J. He was a former director of the Near East College Association and a former trustee of the American University in Beirut, Lebanon, and the International College there.

He leaves his widow, four children by a former marriage and a brother.

MRS. SARAH BELL SANDERS, who with her late husband devoted forty-three years to missionary service in Angola, Portuguese West Africa under the auspices of the American Board, died May 14 in Wilmington, Del. Her age was 96.

Mrs. Sanders attended Oberlin College. Shortly after her graduation, she sailed for Angola. There she met Dr. Sanders, who is credited with having reduced the spoken language of Angola to a written language. After her marriage, Mrs. Sanders gave up teaching but devoted a great deal of time to the other work of the mission. The Sanders retired in 1931. Mrs. Sanders leaves two sons, five grandchildren and four great-grandchildren.

THE REV. HERMAN TIETKE, retired E and R clergyman of Chillicothe, Ill., died May 18 at the age of 93. Born in Germany, he was educated at Eden Theological Seminary and was ordained in 1887. He served churches in Kansas, Nebraska and Illinois. His daughter survives.

Church and Ministerial RECORD

E and R Address Changes

AMACHER, BYRON A., Pittsburgh, Pa., to Spencerville, Ohio, pastor of First Federated.

AUSTIN JR., L. JAMES, Wilsonville, Ore., pastor of Meridian (new).

BONDS, BOBBY R., Thomasville, to 82 20th Ave., S.W., Hickory, N. C., pastor of the Brookford Charge.

BUCHANAN, ROGER E., 125 Shaw Ave., Turtle Creek, Pa., pastor of Calvary (new).

BUCK SR., RAYMOND F., 811 E. Tucker Blvd., Arlington, Tex. (change of residence).

JOHNSON, JEWEL R., Coupland, to Burton, Tex., pastor of St. John's.

KRIETE, BRUCE G., Prospect, to 5267 W. 46th St., Parma 29, Ohio, assistant secretary, Commission on Church and Ministry.

MAYS, ROBERT V., (I) to 3209 Prince St., Harrisburg, Pa.

WAHL, ALFRED J. A., (I) to 929 Fifth Ave., Dayton, Ky.

WARSKOW, AUGUST F., Cincinnati, Ohio, to 614 Calumet St., Marion, Ill. (retired).

WEIDLER, EDWIN R., Chaplain, Corpus Christi, Tex., to Antarctic Support Activity, Davisville, East Greenwich, R. I.

WEILER, RALPH S., (E) Lansdowne, to 549 Barbara Dr., Norriton Gardens, Norristown, Pa.

Code: E—Emeriti, retired or disabled.
I—Inactive or in secular work.

CC Calls

ALBANESIUS, STANLEY, to Colebrook, Conn.

BALL, R. THEODORE, Bangor Theological Seminary, to Charlestown, N. H.

BEVILACQUA, JOSEPH J., Martha Memorial (E and R), New York, N. Y., to associate minister, Hawaiian Evangelical Association of Congregational Christian churches, Honolulu, T. H.

BREWER, ALVIN C., Smith Memorial, Grand Rapids, to Ada, Mich.

BROWN, RONALD, to Lyons, Colo.

CLARK, RICHARD T., student, to Lee, Newmarket and Madbury, Dover, N. H.

CORBETT, CECIL, to Bloomington, Wis.

DE VRIES, MAURICE L., Massena, N. Y., to Stockton, Calif., August 15.

FRENCH, JOE A., Union, Hunterdale, Franklin, Va., to Henderson, N. C.

GILLENWATER, CHARLES, interim, to full minister, Pilgrim, San Francisco, Calif.

GRAHAM, WILLIAM B., Sauk Rapids, Minn., to West, Seattle, Wash.

HAINES, NEVIN A., to Parkersburg, Iowa.

HANAN, C. B., Baptist, to Onawa, Iowa.

HARMAN, HENRY V., Haw River, N. C., to Memorial (E and R), York, Pa.

HARTZ, GEORGE F., Hartford Seminary Foundation, to Morris, Minn.

INGHRAM, MARK C., to interim, Smith Memorial, Grand Rapids, Mich.

JACOBSON, ROBERT H., Addison, to Rochester, Mich.

Classified Advertisements

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ADDRESS
CITY ZONE STATE

LONGMAN, MRS. A. C., to director of Christian education, Janesville, Wis.
LOUSIGNONT, L. E., Tilton, to Alto Pass, Ill.
MAC KENZIE JR., ALLAN, student, to Newington, Portsmouth, N. H.
MAYCROFT, HORACE E., to interim, Grandville, Mich.
NOLIN, JOHN M., to Babbitt, Des Moines, Iowa.
NYREN, ROY G., Yale University Divinity School, to Grandview, Denver, Colo.
PETERSON, KENNETH G., Community, Chico, to Petaluma, Calif.
RHODES, ROY, to Caledonia, Ill.
RODGERS, PAUL M., interim, to full minister, Community, Fox Lake, Ill.
SATTERFIELD, ROBERT H., Plymouth, Colfax, Wash., to Craig Memorial, Paradise, California.
SCHULTZ JR., CARL F., student, to Plymouth, New Hampshire.
STRIFFLER, ROY J., New Baltimore, to Bay City, Mich.
STROUSE, GEORGE H., to First, Stonington, Connecticut.
TAYLOR, LOUIS R., Plymouth, Moline, Ill., to associate, Mayflower, Detroit, Mich.
WATSON, ROBERT D., Second, Beloit, Wis., to First, Newton, Iowa, August 1959.
WAY, MR. AND MRS. WILLIAM, to co-ministers, Cragin, Chicago, Ill.

CC Resignations

BASHORE, BRUCE C., co-minister, Battle Creek, Mich., to India.
DAHLEN, J. E., Baptist, Mapleton, Minn.
HAMMOND, DENNIS I., Un. Breth., Lyons, Colorado.
HIGGINS, LOUIS E., Angels Camp and Murphys, Calif.
JANSEN, D. D., Presbyterian, Elk River, Minn., to retire.
LEONARD, JOHN L., Barneveld, Wis., to Presbyterian, New Richmond, Wis.
PATERSON, JOHN R., Point Place, Toledo, Ohio, to retire.
PERRY, J. FRANK, Disciples, Community, Gilman, Iowa.
PICKENS SR., JOHN E., manager, Lake Byrd Conference Center, Florida Congregational Christian Conference, to retire.
SCHILLING, WALTER E., Riceville, Iowa, to retire.
THOMASON, TERRY C., Methodist, Kingston, New Hampshire.
TRUST, HARRY, Lenox, Mass.
TUTTLE, HAROLD S., Union, Lanai City, T. H.
ULRICH, FRED E., Lake Avenue, Elyria, Ohio, to retire, August 31.
UNRUH, NOAH D., Ford, Kan.

E and R Installations

ANDERSON, WILLIAM C., Trinity, Austin, Tex., May 10.
BECK, R. G., Trinity, Hartley, Iowa, May 3.
BEHM, RUSSELL C., Christ Church, Mohicanville, Ohio, May 3.
BUCK SR., RAYMOND F., Faith, Arlington, Tex., May 3.
JOHNSTON, ROBERT L., Faith, Minneapolis, Minn., March 15.
KNACK, WILLIAM E., as associate pastor, St. John's, Port Huron, Mich., May 3.
LONG, C. WALTER, as pastor of the Howertown-Schoenersville Charge, East Pennsylvania Synod, May 10.
ROSENAU, JULIUS C., St. John's, Minneapolis, Minn., May 10.

CC Installations, Ordinations, Recognitions and Anniversaries

ANGELL, RUSSELL E., installation as associate minister, Second, West Newton, Mass., May 3.
ASAI, SADAICHI, installation, Community, Partridge, Kan., April 12.
BAKKER, CORNELIUS N., installation, First, Hamilton, Mass., May 10.
CALLAHAN, CHARLES, ordination, United, Mobridge, S. D., May 10.
CENTRAL, Newburyport, Mass., 50th anniversary, April 29.
DE BOER, DOWIE G., recognition, First, Brimfield, Mass., May 24.
INGLIS, ROBERT O., ordination, Dupo, Ill., May 31.
IDLE, H. FRANK, ordination, West Carmel, Charlotte, Mich., May 3.
JONES, BRUCE W., ordination, First, Amherst, Mass. and dedication to the world mission of Christ's church of Bruce W. Jones, James R. Hull Jr. and Donald B. Hanson, May 24.
MORIMOTO, PAUL S., installation, Christian, Waimea, T. H., May 10.
MURRAY, JOHN E., recognition as approved lay preacher and minister, Hubbardston, Mass., May 17.
PILGRIM, Birmingham, Ala., cornerstone laying for new building, May 3.
TEMPLE, Marion, Ind., dedication of new building and celebration of 120th anniversary, May 3.
TSUTSUI, HIDEMI, installation as assistant, Kalihi Union, Honolulu, T. H., March 1.
TURPIN, FRANCIS E., ordination, Medway, Climax, N. Y., May 10.

Received into E and R Membership

AUSTIN JR., L. JAMES, Wilsonville, Ore., by Pacific Northwest Synod, April 14, from the Congregational Christian churches.
BUCHANAN, ROGER E., Turtle Creek, Pa., by Pittsburgh Synod, April 28, from the Congregational Christian churches.
CHURCH OF THE GOOD SHEPHERD, Albuquerque, N. M., by Texas Synod, February 22.
EISENMAN, THOMAS E., Bethlehem, Pa., by East Pennsylvania Synod, May 13, from the Methodist Church.
FAITH UNITED CHURCH OF CHRIST, Arlington, Tex., by Texas Synod, April 21.

HARMAN, HENRY V., York, Pa., by Mercersburg Synod, May 5, from the Congregational Christian churches.

PEXTON, THOMAS C., Cleveland, Ohio, by Magyar Synod, April 15, from the Congregational Christian churches.

TABERNACLE UNITED CHURCH OF CHRIST, Philadelphia, Pa., by Philadelphia Synod, April 12.

CC Honorary Degrees

MURRAY, PHILIP G., minister, First, Riverside, Calif., D.D. from Pacific School of Religion, Berkeley, Calif., May 29.

Newly Vacant E and R Pulpits

Northern Synod—St. Mark's, Bloomington, Minnesota.

North Illinois Synod—Peace United, Chicago; St. James' United, Chicago; St. John's, Danville; Harmony-Union Charge, Illinois.

Southern Synod—Lower Stone Charge; Zion, Thomasville, N. C.

South Illinois Synod—St. John's, R. 1, Caseyville, Ill.

Southwest Ohio Synod—First, Piqua, Ohio.

West New York Synod—Kenilworth, Kenmore, N. Y.

Change in E and R Synod Roster

In South Illinois Synod, St. Peter (Stone Church), R.D. 1, Addieville, Ill. and St. John's, Johannesburg, Ill. have been constituted the Stone Church-Johannesburg Charge.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

E and R Arrivals from the Field

April 24, 1959. In New Orleans, La., Louise Filger, principal, Pablo Menzel School, San Pedro Sula, Honduras, C. A.

May 26, 1959. In New York, the Rev. and Mrs. William T. Baur, president and treasurer, respectively, of the Missionary Association, Raipur, M.P., India.

CC arrivals from the Field

April 24, 1959. In San Francisco, Calif., the Rev. and Mrs. Forrest N. Johnson of the Japan Mission with their three children.

CC Departures for the Field

May 19, 1959. From New York, E. Marie Crosby of the Angola Mission returning from furlough. Miss Crosby is attached to the Sara Hurd Scott Memorial Hospital in Dondi.

CC Births

March 16, 1959. To Mr. and Mrs. Coenraad B. Bavinck of the Ceylon Mission, a daughter, at Kodaikanal, South India.

April 21, 1959. To Dr. and Mrs. Harland C. Hastings of the Angola Mission, a son, Peter Clive.

May 15, 1959. To the Rev. and Mrs. P. Allen Myrick of the South Africa Mission, a daughter, Helen Judith, in Durban.

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Philadelphia 2, Pa.
or
The Rev. Edward A. Powers
14 Beacon Street,
Boston 8, Mass.

FOR LAYMEN AND WOMEN

La Foret Conference, near Colorado Springs, Colo., August 16-22.
Write: Lucille D. Frost, 19 So. LaSalle Street, Suite 1314, Chicago, Ill.

Christian Social Action Institutes:
West Coast, June 22-26; Midwest, July 13-17; Central, July 20-24; Eastern, July 27-31.
Write:
Fern Babcock, 289 Fourth Avenue, New York 10, N. Y. or The Rev. Huber F. Klemme, 2969 West 25th Street, Cleveland 13, Ohio.

Women's Guild Conferences:
Georgetown, Tex., June 9-12; Elmhurst, Ill., July 7-10; Tiffin, Ohio, July 7-10; Frederick, Md., July 14-17; Crete, Neb., July 14-17; Cedar Crest College, Allentown, Pa., July 14-17 and July 21-24.
Write: Women's Guild, 2969 West 25th Street, Cleveland 13, Ohio.

FOR CHURCH-SCHOOL TEACHERS

All-Church How-to-Teach Workshops:
Heidelberg College, Tiffin, Ohio, June 27 to July 3; Elmhurst College, Elmhurst, Ill., July 12-18.
Write: Board of Christian Education and Publication,
1505 Race Street,
Philadelphia 2, Pa.

RNS

FOR COLLEGE STUDENTS AND LEADERS

United Student Fellowship Conference and Assembly, Doane College, Crete, Neb., August 27-September 3.
Annual Conference, Fellowship of Campus Ministry, Elmhurst College, Elmhurst, Ill., June 22-26.
for either, write: United Student Fellowship,
1720 Chouteau Avenue,
St. Louis 3, Mo.

Student Summer Service: migrant work, surveys, youth work, summer pastorates.
Write: The Rev. Serge F. Hummon,
19 S. LaSalle Street,
Chicago 3, Ill.

State and Synod Retreats: write to your conference minister or synod president.